

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 25th June 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendra Lal Mukerjee, Brahmin, age 33.	1,000
2	"Bangaratna"	Ranaghat ...	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura ...	Do.	Ram Nath Mukherji, v.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta ...	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto ...	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri ...	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do. ...	Do.	Debendra Nath Chakravarti Brahmin, age 37,	800
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodha Nanda Sarkar, Kayastha	800 to 1,000
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dina Nath Mukherji, Brahmin, age 43	850
11	"Daily Hitavadi"	Calcutta ...	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto ...	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto ...	Monthly	.....	.....
15	"Education Gazette"	Chinsura ...	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta ...	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kunda, Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto ...	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto ...	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat ...	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura ...	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah ...	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna ...	Do.	.....	.....
24	"Manbhum"	Purulia ...	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-weekly	Rev. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto ...	Daily	Priya Nath Guha, Kayastha, age 37...	3,000
31	"Nihar"	Contai ...	Weekly	Madhusudhan Jana, age 60	200
32	"Pallivarta"	Bongong ...	Do.	Chara Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna ...	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta ...	Monthly	.....	.....
35	"Prasun"	Katwa ...	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhyia Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol ...	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia ...	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta ...	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto ...	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto ...	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....
44	"Soltan"	Calcutta ...	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,600
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 36	200
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30.	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kisson Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Panch" ...	Bankipore	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	600
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
28A	"Muhammadi" ...	Calcutta ...	Weekly ...	.....	.....
43A	"Surbarnabanik" ...	Do. ...	Do. ...	.....	.....
8A	"Biswadut" ...	Howrah ...	Do. ...	.....	.....



I—FOREIGN POLITICS.

THE *Namur Muzaffar Habsi Matin* [Calcutta] of the 13th June sums up the views of foreign journals about Persia in the

NAMUR MUZAFFAR
HABSI MATIN.
June 13th, 1910.

What the foreign papers say following terms:—

The German papers speak of the Kaiser having asked the sublime Porte to co-operate with him in his Persian policy on the lines adopted by Russia and England in that country and say that the Porte having consented, the Kaiser has wired to his representative at the Teheran Court to push on German interests.

The English papers say that Turkey having her own troubles in Crete and Albania is bound to give her consent to the German policy in Persia, and that correspondence is going on between Turkey and Germany about the extension of the Baghdad Railway to Persia.

The Russian papers say that Turkey is not likely to derive any benefit from her alliance with Germany. This the journal considers to be due to the fear of Germany's alliance with Turkey. Russia warns Turkey that she would by her alliance with Germany incur the displeasure of England and herself. If Germany joins the other Powers in uniting Crete to Greece, Turkey would surely lose.

The English papers again comment on the conduct of the German Emperor who, they say, ought not to have held political conferences with the French Premier and afterwards with Sir Edward Grey, when the latter had come to attend the funeral of His late Majesty, King Edward VII. There is no doubt that the Persian and Morocco problem was discussed at these conferences and satisfactorily solved.

One of the English papers speaks of Germany's adopting the same policy in Persia as it did some time ago in Morocco, it observes that the benefit derived by such a policy may induce her to follow it in Egypt. The Germans should, however, understand that there is no occasion for them to take any step forward in Persia and that the Foreign Offices at London and St. Petersburg would not allow them to take any such step.

A German paper observes that the enemies of Germany always stand in the way of her commercial enterprise all over the world. For instance, in Morocco, England and France; in Persia, Russia and England; in China and Manchuria, Russia and Japan combined against her. But these enemies should know that if Germany is to put up with losses from such combinations, her maintaining four million troops would have no meaning. Russia having agreed to the "open door" no Power, has any right to deprive Germany of her trade rights there. She has nothing to do with the concessions which the other Powers have already secured; otherwise England and Russia do not stand on a different footing from other Powers as regards further concessions, political and other rights, in Persia, and the only guarantee of peace in Europe depends on admitting the rights of all the Powers in Persia.

The *Morning Post* says that Germany having raised no objection to the Anglo-Russian Convention about Persia has now no right to interfere. Germany is now creating troubles in Russia simply with a view to win the latter over to her side. England and Russia on account of their Convention do not care for an alliance with Germany.

When Saiyid Rof of the Deutsche Bank comes over to Berlin with information about Persia, German policy in that country is sure to undergo a change.

Other German papers say that the movements of Germany in Persia are nothing new. She had already obtained concessions for opening a bank at Teheran from the late Muzaffuruddin Shah, and her object in opening a school there is noble and sublime.

The Baghdad Railway Company is said to have deputed a person to find out the best route by which to run a railway line to Teheran in connection with the Baghdad Railway and, as one of the German papers has said, Germany is determined to run the risk of a war even in extending the Baghdad line to Teheran in order to secure markets for her merchandize.

I—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 13th June sums up the views of foreign journals about Persia in the following terms:—

NAMAI MUQADDAS
HABLUL MATIN,
June 13th, 1910.

What the foreign papers say about Persia.

The German papers speak of the Kaiser having asked the sublime Porte to co-operate with him in his Persian policy on the lines adopted by Russia and England in that country and say that the Porte having consented, the Kaiser has wired to his representative at the Teheran Court to push on German interests.

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A third German paper warns the English and the Russians that they cannot deny the "open door" in Persia to Germany which has in this matter the support of all the Powers of Europe, great and small.

From the papers received it appears that England and Russia have, in response to Germany's mischief-making, admitted to the "open door" in Persia all the Powers, but Germany is anxious to be considered entitled to certain special privileges in Persia, she in return admitting the political rights of Russia and England in that country.

The *Colvin's Gazette* denies the news about German banks giving a loan to Persia obtaining any Railway concession, or any concession to work a mine or the right of navigation on Lake Urumia.

Other papers contradict the above news which they consider worthless.

The fact which admits of no doubt, however, is that what decision has been arrived at by the three Powers is not yet known, but it appears Germany has been given some commercial privileges and that such a decision indicates that the independence and integrity of Persia have been admitted, and that this will result in the reduction of mischief by the neighbours. Persia would be free to take a loan from any one she likes, and the foreigners would withdraw their troops.

Since Persia is no match for her neighbours, the less there is of rivalry about her among the foreigners, the greater would be their gain in internal disputes.

The paper denies the truth of internal dissensions so loudly voiced by the French papers. These papers see no prospect of a better state of things in Persia, and declare it worse than it was last year. It also considers the suspension of the two nationalist papers—*The East* and the *New Persia*—to be simply unfortunate. It has in its opinion created a feeling of hatred towards the Government among the general public. The paper is reluctant to believe the statement of the foreign journals that the Sipahdar is responsible for this suspension; but if at all true, the paper hopes that that officer would take steps to wipe out the stigma attached to him.

NAMAI MUQADDAS
HABUL MATIN,
June 13th, 1910.

2. A correspondent of the *Namai Muqaddas Habul Matin* [Calcutta] of the 13th June writes from Karbala to say that the Persia's well-being or otherwise depends on a loan. neighbours, who presume to be kinder than the parents, being alarmed at the awakening of Persia point out to her the services rendered by them to that country and her ungratefulness in declining the loan offered by them. If the loan is accepted, what Persia will have to do is to pay the interest punctually and to economically spend the money on useful objects. Should, however, she fail to pay the instalments in time, not only will she lose credit, but Persia would no longer belong to the Persians, and she would then have no alternative but to seek the help of the very neighbours who are alleged to be merciless, and her condition would become worse than that of Egypt and the Caucasus Provinces.

HITVARTA,
June 16th, 1910.

3. The Persian problem, says the *Bharat Mitra* [Calcutta] of the 16th June, has at last been solved, both Russia and England having accepted the policy of the "open door" in Persia to all the nations and Germany having acknowledged the right of those two Powers to certain special privileges both political and military. Of course Persia had no voice in the arrangement. So she is doomed to early destruction.

BANGAVASI,
June 18th, 1910.

4. The *Bangavasi* [Calcutta] of the 18th June writes:—It is rumoured in Berlin and Vienna that England, Russia and Germany have entered into an agreement as regards the concession to other Powers of equal commercial rights in Persia, and that Germany will admit the predominance of Russia and England in Persia. According to the terms of the Anglo-Russian Convention, the independence of Persia is to be the first care of England and Russia, but that point, we are afraid, is about to be overlooked now. Persia now seems to be nobody. But what if the other Powers do not accept the terms of the new agreement which has been made out without any reference to them? What new game cannot Germany be up to?

5. Referring to the present disturbances in Persia alleged to have been caused by Russia, the *Alpanch* [Bankipore] of the 3rd June remarks that if the Muhammadans become firm in their Islamic faith, no Power would dare stand against them. The Musalmans have to thank themselves for all their miseries, and hence the paper is indifferent if Russia occupies Tabriz or European Powers distribute Turkey among themselves.

ALPANCH,
June 3rd, 1910.

The European Powers and the Musalmans.

6. Anent Sir Edward Grey's recent statement in Parliament to the effect that Sir Eldon Gorst possessed the entire confidence of His Majesty's Government, the *Daily Hitavadi* [Calcutta] of the 15th June writes:—

DAILY HITAVADI,
June 15th, 1910.

Sir Edward Grey and the situation in Egypt.

Sir Eldon is vindicated, but the unrest in Egypt is not quelled. We are in favour of the system of impeachments. It reveals a good many things which are not otherwise revealed. Had Lord Curzon been impeached, the truths about the Indian unrest would have come out long ago.

7. The *Hindi Bangabasi* [Calcutta] of the 20th June writes:—

HINDI BANGABASI,
June 20th, 1910.

Lately a rigorous press law has been drafted in Egypt now under British protection. The Legislative Council objected to it, but quite in vain.

Rigorous Press law in Egypt.

II—HOME ADMINISTRATION.

(a)—Police.

8. Referring to the stopping, by settlement with the conductors of Bengali theatres, of the staging of certain Bengali dramas, the *Dainik Chandrika* [Calcutta] of the 14th June writes:—

DAINIK CHANDRIKA
June 14th, 1910.

Stopping of the staging of certain Bengali dramas.

The dramas that are generally staged on the boards of the Calcutta theatres ought to be discarded on moral considerations, as well as for the reason of their containing passages attacking particular sects and societies, and depicting English character very badly. Therefore, it is a matter of great satisfaction to find our noble-minded Lieutenant-Governor taking this step in the matter.

9. Referring to the stopping by private settlement with the conductors of the Calcutta theatres, of the performance of certain Bengali dramas on the stage, the *Bangabandhu* [Calcutta] of the 15th June writes:—

BANGABANDHU,
June 15th, 1910.

Prohibition of the staging of certain Bengali dramas.

It is certainly a very proper act, otherwise it would have been showing partiality to the conductors of theatres to allow them to stage dramas which excite a love for the country at a time when the freedom of newspapers has been lost and all meetings are stopped. Can it not, therefore, be said that Sir Edward Baker who is at the helm of affairs in Bengal has shown great tact and wisdom by thus freeing himself from an imputation of partiality?

10. The *Samay* [Calcutta] of the 17th June writes:—

SAMAY,
June 17th, 1910.

The new order prohibiting certain plays.

In our last issue we wrote that the Government had prohibited all plays which contained the least personal criticism of English characters; but we have since learnt that the statement was not absolutely correct, for such plays have not been prohibited. Some plays have been stopped with the consent of the owners of the theatres where they used to be staged. We find that Government wants to stop only those plays which are likely to arouse the national spirit.

11. The *Kalyani* [Magura] of the 15th June publishes an anonymous letter which mentions numerous cases of theft, dacoity, murder and roiting in the Magura Subdivision, and the consequent insecurity of life and property there. One Budhai Molla of Katli, police-station Shalikha, was recently murdered and the corpse was a few days after found on search. There has been a murder at Gayarampore. The dead body of a woman murdered at Kusundi was found days after preyed upon by jackals. There have also been murders at Nakail. The Namasudras of Tikarbil, Baleghat, Rajpur, Chilgari and

KALIYANI,
June 15th, 1910.

Unrest in the Magura Subdivision.

neighbouring villages have become unruly, and a number of riotings have taken place. The Court Sub-Inspector upon investigation submitted a report for binding down the bad characters under section 107, but the case has strangely enough been given up. The house of the Nandis of Rajapur has been burnt down. A serious riot also took place between the Mahammadans and the Namasudras of Khale Khorichal, and two men had to be sent to hospital for treatment for serious wounds. The cause of this riot is said to be that a few days previously a young Muhammadan woman was one evening going by boat accompanied by her brother, and on her way she was brutally assaulted by some Namasudras. The Subdivisional Officer personally came to the spot accompanied by the Court Sub-Inspector and the local daroga. A number of the rioters have been challaned. The case is *sub judice*. Twenty-five of the Reserve Force have been requisitioned, of whom 15 have been quartered at Khale Kharichal and 10 have been posted to Tikarbul, Bahater, Maheshkhola, and the neighbouring villages. It is said that there has been a riot between the Namasudras and the Muhammadans at Ghasial. The daroga of thana Sripur was resisted in the execution of a warrant of attachment of moveables, and these moveables were forcibly carried off. It is necessary to post an able Sub-Inspector at this thana. There has been also a dacoity at Shalikha, and some of the culprits have been detected. This case is *sub judice*. A Muhammadan was wounded in a riot at Bangurbahar and sent to hospital. The house of Bidhubhusan Chaki of Sonsikundi was broken into. There has been a theft in the house of Matilal Mukerji, the President of the Panchayet of Ghulla. There have also been thefts in Sripur thana. The daroga has reported in favour of binding down one Nagendra Nath Chakravarti and the Namasudras of his party, and the case has been going on for the last four or five months. It is believed that the Namasudras are being guided by some persons who have joined them to serve their own selfish ends, and it is known from the police report that Nagendra Nath Chakravarti, the brother of Upendra Nath Chakravarti of Maheshkhola, is the chief among them.

BANGABANDHU,
June 15th, 1910.

12. Referring to a case, in which two Police Sub-Inspectors named Munshi Fablat Hussain and Abdul Gain of Kisen-gunj, in the district of Purnea, are alleged to have beaten to death a witness in a case, the *Bangabandhu* [Calcutta] of the 15th June writes:—

The matter is a very serious one. We request His Honour the Lieutenant-Governor to institute a sifting enquiry into the matter. The people have already a feeling of aversion for the police; and if Police officers be accused of such grave offences, their discontent and disrespect for the police will increase.

HINDUSTHAN,
June 15th, 1910.

13. The *Hindusthan* [Calcutta] of the 15th June refers to the dismissal of a Sub-Inspector of Police and the degradation of a daroga, both Hindus, in consequence of the late Hindu-Moslem riot at Peshawar, and asks what steps are being taken to deal with the Musalman Police officers against whom complaints were made by the Hindu residents of the place.

HITVARTA,
June 16th, 1910.

14. The *Hitvarta* [Calcutta] of the 16th June volunteers a reply to the self-made query why the Sumarth Vidyalaya of Talegaon has been closed by saying that such was the pleasure of the Government. The Marathas considered the *Vidyalaya* a national institution, but it is gone! It is a mistake, continues the paper, to open such institutions in imitation of the Europeans. If anyone wants to impart education free, he should do it on the model of schools of former days when learned men had schools at their own houses where pupils came and received instruction.

Government wants the people to believe from what it does that its own system of education should be considered correct, a demand which the greatest Universities of Europe even cannot make, although it does not say so, otherwise why do the people who try to adopt a different method incur the displeasure (literally, fire of anger) of the Government? How many national schools have been closed by Government? The Sumarth Vidyalaya has also been consumed to ashes by the fire of the Government anger.

15. Referring to the order of the Governor-General in Council abolishing the Sumarth Vidyalaya of Talegaon in the district of Poona, the *Bharat Mitra* [Calcutta] of the 18th June remarks that the order is novel and unique, for such action was never taken before against any other educational institution.

BHARAT MITRA,
June 18th, 1910.

Sumarth Vidyalaya in the Poona district.

16. The *Daily Hitavadi* [Calcutta] of the 17th June reports a serious dacoity in the house of one Sasi Bhusan Sarkar at Laskarpur under the Behala police-station in the district of 24-Parganas, and says that only two months before a similar dacoity was committed here but the culprits as yet remain undetected, though the police-station is only a quarter of a mile distant from the place of the occurrences.

DAILY HITAVADI,
June 17th, 1910.

Dacoity at Laskarpur.

17. The *Khulnavasi* [Khulna] of the 18th June refers to a rumour that punitive police will be quartered in the villages on both sides of the river Bhairab from Charaghata to Bagerhat. It says that the villagers have been frightened and if the rumour be true, there will be no end to their misery. The paper says that the villagers have not as yet been able to recoup their losses caused by the storm in *Aswin* last, and that if in addition to this they are burdened with the tax for the punitive police, they will be undone. Besides it is not known that there is any unrest or trouble in these quarters to justify the quartering of additional police. It is hoped that if there is no truth in the rumour, the generous Magistrate Mr. Bradley-Birt, who is a friend of the poor, will soon relieve the innocent villagers of their fear and anxiety by proclaiming the truth.

KHULNAVASI,
June 18th, 1910.

18. Referring to the searches made in the houses of Doctor Vinaik Ramchandra Anna Patvardhan, President of the Poona Sarvajanic Sabha, and of the late Munshi Mull, Vice-President of the Gujranwala Municipality, the *Bharat Mitra* [Calcutta] of the 18th June says that such searches should receive the special attention of the Government. The paper asks why men who give such false information to the police are not prosecuted by Government.

BHARAT MITRA,
June 18th, 1910.

Unreasonable searches.

19. The *Daily Hitavadi* [Calcutta] of the 18th June writes:—

DAILY HITAVADI,
June 18th, 1910.

Bribes given by hackney-carriage-owners of Calcutta to constables and Society-for-Prevention-of-Cruelty-to Animals officers.

The *Englishman* reports that the owners of hackney-carriages in Calcutta have to pay regularly to the police constables and the officers of the Society for the Prevention of Cruelty to Animals, five rupees on the average for each carriage, and that the total amount paid as bribes stands at the high figure of one lakh and eighty thousand rupees per annum. Our contemporary is of opinion that this practice cannot be stopped. Those who hire the carriages indirectly supply the amount of this bribe. Cannot His Honour the Lieutenant-Governor deal properly with the matter?

20. The *Bharat Mitra* [Calcutta] of the 18th June writes:—

BHARAT MITRA,
June 18th, 1910.

Grievances of the Calcutta cartmen.

The cartmen of Calcutta have to pay a large sum as bribe to the police and to the men of the Society for the Prevention of Cruelty to Animals. The Calcutta Corporation has appointed a Committee to enquire into the grievances of the cartmen. The Government should take the work of enquiry into its own hand, and if it be successful in reforming the police, half of the discontent among the Indians will disappear.

21. We are surprised to hear, says the *Basumati* [Calcutta] of the 18th

BASUMATI
June 18th, 1910.

An ex-approver as Police Sub-Inspector.

June, that Gobes Chandra Chatterjee, who became the approver in the Fatehjangpur Dacoity case, has been appointed a Sub-Inspector of Police at Shilong. If the report be true, we are afraid the future of India does not appear to be very bright. It has been a great mistake for the Government of Eastern Bengal and Assam to admit Gobes into the police service. Or is it trying to "remove one thorn with the help of another"? We do not think it is proper to appoint thieves and dacoits to the police, for then honest and respectable men will not care to enter that service. Sir Lancelot Hare recently complained of the want of popular faith in the police. But how can the public have any faith in the police if they are composed of thieves and dacoits? If the Government wanted to reward the approver they could easily have given him

a rich money present which we should have been glad to pay for even by increased taxation. But we object to a dacoit like Gobes being taken into the police and thus disgrace being cast upon the good name of British rule. In fact, if the Government gives such indulgence to wicked persons and employs them in the maintenance of the country's peace,—men who are themselves enemies to all peace—the police will become as it were a bogey. We ask the Government to remove Gobes from the service.

BASUMATI,
June 18th, 1910.

22. Referring to the report published in the *Indu* regarding a Police Inspector of Bijapur having visited all the local *swadeshi* stores and taken down the names of all persons who had dealings with those stores, the *Basumati* [Calcutta] of the 18th June asks whether the Bijapur police consider those who buy *swadeshi* articles as criminals, and whether it is a part of the duties of the police to keep themselves informed about such persons.

BASUMATI,
June 18th, 1910.

23. Referring to the arrest and prosecution of the Musalman mulla who had been inciting the Musalmans of Raipur (in Narayanganj) to rise in arms against the Government, the *Basumati* [Calcutta] of the 18th June writes:—

It would have been more proper if this mulla had been sent to a lunatic asylum instead of to jail. Or perhaps the Nawab of Dacca might have had some cooling medicines applied on the mulla's head. Anyway the grindstone of the Criminal Procedure Code is not meant for lunatics like this mulla.

DAILY HITAVADI,
June 19th, 1910.

24. The *Daily Hitavadi* [Calcutta] of the 19th June publishes the following letter from a correspondent:—

Lawlessness in Comilla.
The village of Kuti in the district of Comilla has come to be greatly infested with thieves and *budmashes*. The President of the local *punchayet* and the police render no help to the villagers. Cases have been instituted under section 10(?), and a great sensation prevails in the village. Even in daytime, women cannot get out of their houses, and the males too do not dare go alone to any place. Great lawlessness prevails in the village, which does not appear to be under the administration of Government. There is no doubt that the village will be ruined if such a state of things continues here for some time longer. This village is mostly inhabited by the Shahas, who are the greatest sufferers from the oppressions committed here. The attention of the Government is solicited.

DAILY HITAVADI,
June 21st, 1910.

25. The *Daily Hitavadi* [Calcutta] of the 21st June writes:—
We hear from a friend of ours, who lives at Krishnagar, and we learn also from letters that we have received, that an amateur theatre party has been the cause of much trouble at Krishnagar. The students of the local college intended to stage a play named "Durgadas" and borrowed a revolver from a certain gentleman. After the play was over it was found that the revolver had been stolen. Most of the actors were college and school students, who, frightened by the circumstance, brought the matter to the notice of the police. The police came and searched the theatre premises in the first instance. As a result of the search the police obtained a broken gun and a broken revolver, but no trace of the stolen revolver was found. At last the house of the owner of the revolver was searched. The houses of almost all the gentlemen of Krishnagar are being searched one after the other, and a sort of terror has come to possess the minds of the local people, and it is feared that even the house of the head of the District Police, i.e., the Superintendent of Police, who is a Bengali, will be searched. Two persons have already been arrested. The situation has come to be so grave that people are afraid even of talking to one another. We will hold a personal enquiry and publish all the facts later on.

(b)—Working of the Courts.

ALPANCH,
June 3rd, 1910.

26. The *Alpanch* [Bankipore] of the 3rd June is at a loss to understand why a fine of Rs. 10 has been imposed by the Chief Presidency Magistrate upon Abdul Aziz of Hooghly, An inexplicable prosecution.

who on his return from America applied to him for a license to use a revolver which he said was coming by S. S. *Duplex*. His petition was rejected while the revolver was seized on arrival and the man was prosecuted.

27. Referring to section 108A of Act VIII of 1885 as amended by and embodying section 30 of Act I of 1907, the *Nihar*

NIHAR,
June 14th, 1910.

Section 108A of Act VIII of 1885.

[Contai] of the 14th June says that it will save much time and expense if the true scope and meaning of the section, the nature of a "*bona fide* mistake" that is open to correction, the point whether the Settlement Officer has the power to deal with questions of title and possession and to decide the same upon taking evidence, etc., be clearly explained and made known to the public.

28. The *Nayak* [Calcutta] of the 14th June says that the report of the

NAYAK,
June 14th, 1910.

The Government enquiry into the burning of the mail-steamer *Aka*.

enquiry instituted by Government into the circumstances which led to the burning of the mail-steamer *Aka* has not yet been published, though the steamer itself has now been repaired and is plying between Barisal and Khulna. The paper asks if this report will also be shelved like the report of the Midnapore enquiry.

29. The *Bangavasi* [Calcutta] of the 18th June wishes to know when the report of the enquiry held by the Marine Court at Khulna regarding the fire on the steamer *Aka*

BANGAVASI,
June 18th, 1910.

"The *Aka* steamer."

is likely to be published.

30. Referring to the judgment delivered by the High Court in the appeal preferred by the printer of the *Hitavadi*, the *Bangabandhu* [Calcutta] of the 15th June writes:—

BANGABANDHU,
June 15th, 1910.

The judgment of the High Court in the *Hitavadi* printer's appeal.

We are not satisfied with the judgment in which the sentence of one year's rigorous imprisonment has only been reduced to that of six months in spite of the fact that the Judges, who heard the appeal, were themselves of opinion that though two of the three articles constituting the subject matter of the charge could fall under the purview of section 124A, yet none of the articles contained any inciting matter. Moreover, no previous warning whatever was given to the *Hitavadi*. If in the opinion of the Judges themselves the articles did not contain any violent sentiments, would it not have sufficed if the printer were let off with a fine? Government also would not have found any cause to be uneasy at such a light punishment, its object not being to prosecute anyone through vindictiveness.

31. The *Samay* [Calcutta] of the 17th June takes exception to the very light sentence passed by Mr. N. Sen, a Deputy Magistrate of Alipur, on one Sadhu Sekh who was charged with having attempted to outrage the modesty of the wife of a neighbour of his.

SAMAY,
June 17th, 1910.

"Attempt to violate a neighbour's wife."

32. Referring to the rumour that a famous and learned Muhammadan Barrister who has now-a-days gone to London is expected to be made a Judge of the Bombay High Court and that Government sanction will be very shortly obtained to this appointment; the *Star of India* [Arrah] of the 17th June says that the Bombay High Court is really in need of a Muhammadan Judge for various reasons and therefore it will not be out of place to hope that the Government will remove the said want by appointing a Muhammadan Judge and thereby protect the rights of the Muhammadans in judicial cases.

STAR OF INDIA,
June, 17th 1910

33. The *Samay* [Calcutta] of the 17th June is surprised to learn from the *Bengalee* that Khan Bahadur Badruddin Hyder, an Honorary Magistrate of Sealdah, has passed ridiculously light sentences on one Nawabjan and a woman named Susila the former of whom was charged with having kidnapped a minor Musalman girl, and the latter with having bought her for purposes of prostitution. The paper draws the attention of the Lieutenant-Governor to the case.

SAMAY,
June 17th, 1910.

Inadequate punishments by an Honorary Magistrate of Sealdah.

34. The *Samay* [Calcutta] of the 17th June gives a translation of the report which appeared in a recent issue of the *Bihar Herald* regarding the eccentric sentences

SAMAY,
June 17th, 1910.

Frolics of a "Magistrate."

passed by a certain Subdivisional Magistrate of Behar, and says that the authorities should take notice of this Magistrate's acts.

STAR OF INDIA,
June 17th, 1910.

35. The *Star of India* [Arrah] of the 17th June agrees with the views of Mr. Swinhoe, the Chief Presidency Magistrate, that the old presses whose declarations have been taken according to the old Press Act will not be liable to furnish securities unless they commit any objectionable or unlawful act, and says that all the Magistrates should follow Mr. Swinhoe.

Securities under the Press Act.

BHARAT MITRA,
June 18th, 1910.

36. The *Bharat Mitra* [Calcutta] of the 18th June says:—The notice by the Government of the Central Provinces demanding a security of Rs. 2,500 from the Editor of the *Desh Sevak* does not throw any light as regards the particular writings of the paper which have made it liable to this demand. Such information would have served as a guide in future to the Editor of the *Desh Sevak* as well as other newspaper writers. The order of the Government not being clear, it is a source of great anxiety.

Security demanded from *Desh Sevak*.

BIR BHARAT,
June 19th, 1910.

37. Referring to the case in which a European has been fined Rs. 25 for having assaulted a learned Bengali Brahmin, Surya Kumar Kavyatirtha, on the *Goalundo* steamer, the *Bir Bharat* [Calcutta] of the 19th June remarks that in consideration of the facts of the incident as reported in the papers, the punishment is very trifling. If this is the suitable punishment for the offence of assaulting a guiltless Bengali Pandit, we have nothing to say; but a second reading of the report of the assault breaks the heart into pieces. Well, even the little which has been done is of no mean value, for the case was that of an Indian versus a European.

"An inadequate punishment."

DAILY HITAVADI,
June 20th, 1910.

38. The *Daily Hitavadi* [Calcutta] of the 20th June says that a certain judicial officer of Tamluk in Midnapore has passed orders that no parties in a case will be allowed to enter his court-room, and if they do so, they will be turned out by the chaprasi. This has prevented the parties from seeing or instructing their pleaders. The paper asks what justice the public can expect from such a judge and says that before turning them out like cats and dogs, the judge should remember the following words of the Emperor:—

The orders of a Judge.

The task of governing India will be made easier, if we on our part infuse into it a wider element of sympathy.

(d)—Education.

ALPANCH,
June 3rd, 1910.

39. Dissenting from the views of the *Musalman* that a Muhammadan should be appointed Personal Assistant to the Director of Public Instruction, the *Alpanch* [Bankipore] of the 3rd June says that the whole office is in the hands of the Bengalis and one Muhammadan among them will be able to do nothing, and it therefore proposes the appointment of a European to the would-be vacancy, and not a Bengali.

A Muhammadan will be of no use.

DAILY HITAVADI,
June 17th, 1910.

40. The *Daily Hitavadi* [Calcutta] of the 17th June approves of the elevation of the status of the Wesleyan Mission College and says that it would be better if there was an attached hostel, but is sorry that the college fees have been raised to Rs. 5 a month.

The affiliation of the Wesleyan Mission College of Bankura as a first-grade College.

(e) Local Self-Government and Municipal Administration.

ALPANCH,
June 3rd, 1910.

41. Referring to the proposal of asking the Government for Rs. 1,500 to construct six tanks in Pir Bahore Ward [Bankipore], the *Alpanch* [Bankipore] of the 3rd June says that this scheme might lead to the necessity of having water works, but this will prove very painful to the people when they will have to pay water-tax in addition to the heavy latrine-tax they are already paying. The paper

Sanitation in Bankipore.

therefore suggests that the present drains be altogether closed. The climate of the city will not be affected and there will be no fear of an epidemic.

42. Referring to the remarks of the *Amrita Bazar Patrika* on a comparison of the salaries and numbers of the European and Indian employes in the Calcutta Municipality, the *Alpanch* [Bankipur] of the 10th June finds fault with the Hindu and the Muhammadan Municipal Commissioners who are always dittoing members, and says that unless able and qualified Municipal Commissioners are appointed, the question of caste and colour cannot disappear.

Want of able Municipal Commissioners.

ALPANCH,
June 10th, 1910.

43. After expressing its satisfaction at the order passed by His Honour the Lieutenant-Governor, giving complete freedom to the Municipalities of Howrah, Burdwan, Cossipore and Maniktola, in financial matters, the *Bangabandhu* [Calcutta] of the 15th June writes:—

Complete freedom given to certain municipalities in financial matters.

BANGABANDHU,
June 15th, 1910.

It will be a matter of still more pleasure if the privilege be granted to all the Municipalities of Bengal. One feels greatly amused at the farce in which the high-sounding words of "self-government" are bragged of, on one side, while on the other the Collectors of districts and the Commissioners of Divisions act as complete masters of the Municipalities and District Boards.

44. Commenting on the circular of His Honour the Lieutenant-Governor of Bengal limiting the number of municipalities in which the recommendations of the Decentralization Commission are to be given effect to in the first instance, the *Star of India* [Arrah] of the 17th June observes that the selection of only four municipalities; and that, too, as a tentative measure, is not free from objection. Besides, the Government has directed Commissioners to withhold active interference in the case only of municipalities having an income of more than a lakh of rupees. This evidently means that the income of the municipalities and not the qualifications of the Municipal Commissioners has been made the standard for judging how much power of self-government should be given to these local bodies—this is not good. The paper would give equal powers to all the municipalities in order to strengthen them, inasmuch as the Municipal Commissioners will in that case consider themselves responsible and will carefully carry out the work of local self-government.

Decentralization Commission.

STAR OF INDIA,
June 17th, 1910.

45. Referring to a report published in the *Englishman* that His Honour the Lieutenant-Governor of Bengal has wired to Mr. J. R. Blackwood, the Magistrate of Mymensingh, enquiring whether he can accept the Chairmanship of the Corporation of Calcutta, the *Daily Hitavadi* [Calcutta] of the 18th June writes:—

Mr. J. R. Blackwood and the Chairmanship of the Corporation of Calcutta.

DAILY HITAVADI,
June 18th, 1910.

Mr. Blackwood is known to us as a very good and polite gentleman. He was formerly the Deputy Chairman of the Corporation of Calcutta, and it will be a matter of great pleasure if he returns to the metropolis.

46. Referring to the rejection by the Punjab Government of the proposal of the Lahore Municipality to impart instruction free to the students of the Primary schools under its management, the *Sanjivani* [Calcutta] of the 16th June writes:—

Lahore Primary schools.

SANJIVANI,
June 16th, 1910.

The Government of India themselves held out hopes of imparting Primary education free of charge, but could not carry it into effect for want of funds. The Punjab Government ought to sympathise with the municipality in its proposal to charge no fees for spreading education among the masses. Has it been proper, therefore, for the Government to reject the proposal?

47. The *Bharat Mitra* [Calcutta] of the 18th June sees nothing to be pleased at in the action of the Lieutenant-Governor of the Punjab in rejecting the proposal of the Lahore Municipality to provide for free Primary education on the ground that electricity, canals, etc., should receive the attention of the municipality first.

Lieutenant-Governor of the Punjab and free Primary education.

BHARAT MITRA,
June 18th, 1910.

DAILY HITAVADI,
June 19th, 1910.

48. Referring to the order issued by the Government of Bengal to the District Boards to spend more money than they have hitherto been spending in alleviating water-

scarcity, the *Daily Hitavadi* [Calcutta] of the 19th June writes:—

No doubt the people will be grateful to Government for this order, but a more effective means of removing water-scarcity could have been devised if the Government had instituted an enquiry into the matter before addressing the District Boards on the subject.

One finds it hard to believe that Bengal, where water is found at a depth even of 10 cubits, should suffer from water-scarcity. Still, there is water scarcity in the province, and the villagers feel it acutely in the hot months of *Chaitra* and *Baisakh*. The reasons for this may be set forth as follows:—

(1) Owing to poverty the villagers cannot keep their ponds and tanks in proper condition. Some of them have no money even to sink wells.

(2) Some of the old tanks being the joint property of several co-partners are not cleared of silt even by those of them who can afford to pay for it. They do not spend money for fear of unnecessary expenditure and litigation.

(3) The zamindars do not now care for the merit accruing from a "gift of water" as they used to do formerly. On the other hand, if anyone excavates a tank on a zamindar's land, the Naib appointed by the landlord demands a *salami*. Some zamindars do not even permit their ryots to excavate tanks, and their men create great disturbance if even a small pond is excavated for steeping jute in.

A kind of liquid resembling water is available in every village in Bengal, but it is not fit for drinking. The Bengalis must surely die, because they no longer care for the virtues which characterised them formerly, they no longer dedicate tanks to the gods, but they are very eager to deck the persons of their babies with golden ornaments even by half-starving themselves. They do not care to spend a single farthing on clearing the tanks excavated by their ancestors, of silt, but they spend much for luxury. The Bengalis of former days used to support many, and they were also liberal in doing good works of public utility. It was a bounden duty of the rich people to distribute food and water and to plant trees. But they have now given themselves up to luxury, and spend the money which they squeeze from their ryots on wine and women in Calcutta. The feeling of amity between the rich and the poor no longer exists. The rich people alone are considered aristocrats and poor men even if they be well educated are but "plebeians." There is no honour now for good lineage and exemplary character, but those alone who can make money, even if they be sons of low-class people, are honoured as aristocrats. There is no organised society in the country, village-life is discarded and good feeling does not exist between man and man. There is no wonder, therefore, that there is water and food-scarcity in Bengal and that the population decreases.

The Government has ordered the District Boards to excavate tanks, but who will keep them up? Tanks occasionally require clearing of mud and reeds. During the administration of Sir Alexander Mackenzie, the Government spent some money on excavating tanks, and some of the title-hunting zamindars also followed suit. But the matter ended there. It has been revived again now. It may now be asked whether the water-scarcity in Bengal can be effectively coped with by such occasional fits of attention to the matter. The villages on the banks of small silted-up rivers are the greatest sufferers in this respect. The soil being full of sand, the sinking of wells even is not possible in those villages. The Government ought first to take steps to remove water-scarcity from these places. We think, much of the troubles in this respect will be removed if (1) the central portion of Bengal be canalised, and (2) arrangements be made for the storage of water in Western Bengal and the Burdwan Division. When water is stored up within embankments, these sheets are turned into *bhils*. The people will be much benefited if the water of the Damodar, the Ajay, the Mayurakshi and the Barakar be thus stored up at different places. The District Boards will not be able to meet the expenses to carry out our proposals, if accepted, but the Government will have to spend money in the matter. The Government who can remove water-scarcity from the Punjab can change Bengal into a garden of Paradise. The Bengalis will not remove their own troubles, but the Government can do all if they please.

(h)—General.

49. Referring to the circular letter issued by the Government to all Gazetted officers on the subject of suppressing

Government circular for the suppression of sedition.

sedition, the *Dainik Chandrika* [Calcutta] of the 14th June writes:—

DAINIK CHANDRIKA,
June 14th, 1910.

Our just and wise Lieutenant-Governor Sir Edward Baker has put the people of Bengal under deep obligation by another act of his. His Honour has just issued a circular to the officials under him in which he says—Henceforth you will have to carry on the administration of each district and division in Bengal on lines which will please the people. Each Government official will have to treat the people with kindness and courtesy. None of them shall use harsh words to anyone and each of them shall proceed with real business after consulting and collecting the views of all respectable men in his respective jurisdiction on new topics and questions of administration. This order issued by Sir Edward Baker becomes His Honour. It manifests His Honour's great liberality, sympathy, and eagerness to please his subjects.

50. Referring to the two circular letters issued by the Governments of India and of Bengal respectively as to the best methods of allaying the present unrest, which were published by the *Englishman*, the *Nayak* [Calcutta] of the

"The right method of allaying the unrest."

NAYAK,
June 16th, 1910.

15th June writes:—

We do not think that the letters were published by our contemporary without any motive, nor without the previous sanction of the Government. First of all we shall express our opinion on the letter issued by the Government of India. At the outset the causes and the extent of the spirit of disaffection towards the Government have been discussed. Instructions then follow as to the method of fighting sedition. In the opinion of the Government the spirit is confined to a small portion of the literate middle class. It may be that the calculation of the Government is correct—that we have neither the power nor the inclination to contradict. But though the spirit of disaffection, in the true sense of the term, is confined to a comparatively small extent, yet the feeling of unrest is widely extended. In the opinion of the Government the spirit of disaffection is not the result of excessive taxation or oppressive laws. It may have some slight economic basis, but in the main in their opinion it is an intellectual sentiment, and not founded on any grievances or troubles. It is neither a difficult nor an impossible task for the Government to find out the causes of disaffection or unrest.

If the old Government officials have studied the history of the country for the last thirty years, it will be quite easy for them to recognise that the feeling of nationality was having its expansion gradually till during the last four or five years it has attained the speed of a lightning. The Government can, if they wish, easily ascertain the reason of this slow speed suddenly becoming rapid. Some people are of opinion that as a result of the victory won by Japan over Russia in the last war between the two countries, the continent of Asia including India has been roused. But we think that India was long aroused, and that the victory of Japan might have had the effect of making her conscious of it. Perhaps it would be denied by none that any living being, when it is in a state of wakefulness, does not like any sort of bondage. India was asleep, and this agitation on her part would not have been manifested if on her awakening she could have been insensible to the pangs of bondage or if she were not allowed to feel them.

If a bird has to be kept confined in a cage or on a stand, it ought to be so treated that it might have no occasion to feel it. It gets tamed only if it is well-fed and sympathetically treated. If it is not so tamed it either tries to fly away by breaking its cage or chain, or dies as a result of intense suffering. You yourselves could not suffer in your own country the bondage of a king belonging to your own race, and you could not submit to his orders; but through what other bond except kindness, affection, sympathy or tenderness do you expect to bind in loyalty to you the subject people belonging to a different race?

In the present state of the country and in the face of the existing laws we like neither to increase the causes of unrest, nor to endanger our own

position by trying to mention the causes of unrest. If you be ever gifted with insight, you yourselves will be able to find out the causes of unrest and also to remove them. On reading the letter of the Government of India and on looking at the methods suggested to fight down sedition, we are led to think that the present Government of India have been able to know to some extent the causes of disaffection.

The advice given by the Supreme Government to the Government of Bengal to direct all officials to treat all educated and respectable people in their respective jurisdictions as politely as possible, and to try with their help to quench the fire of disaffection, is no doubt a very good one. There is no doubt also that if this advice be followed, peace may soon be established in the country. In the opinion of the Government most of the papers conducted by Indians bring on unrest in the country by misrepresenting the intentions of the Government. Is it not the fact that some of the newspapers have never been and are not still guilty of this crime?—but nevertheless this is a matter for consideration. Do the Indian people become excited over any particular topic as a result of agitation like the people of Europe? Be it a merit or a defect, the Indians are not so much fascinated with a love of change as other nations. Their convictions are so deep-rooted that they are reluctant to change them on the mere statements of others. If the people of India remain firm in their present condition false reports can never have any effect agitating them, and it is doubtful whether reports of true facts even can have such an effect. Still a wary man never runs a risk. In the present state of affairs, the way adopted by the Government is most desirable. We must also fully admit that everybody, be he a leader of the people, or a public speaker or an editor of a newspaper, ought to take into consideration the fact that it is but natural for a foreign ruler occasionally to deviate from the right path. They ought also to consider that the British people are not gods, that their nation is not entirely free from selfish men, and that every Government official cannot be an ideal man. If the defects and errors which are characteristic traits of their nation be not taken into consideration, these will constitute fresh causes of unrest.

We hope that the Government of Bengal will realise the intention with which the Government of India have issued this letter, and we ourselves shall be able to render our help towards fulfilling the desire of the Supreme Government. The letter of the Government of Bengal has been issued to put into effect the suggestions made by the Government of India.

51. The *Daily Hitavadi* [Calcutta] of the 15th June writes:—

“Signs of acquaintance.”

A perusal of Lord Minto's recent anti-sedition circular with its unique directions makes us feel that at last His Lordship has come to understand the English-educated Indian, to realise his heart's anguish. Lord Dufferin on one occasion said that after four years of apprenticeship in the work of Indian administration, just as he was beginning to know India and the Indians, he was having to leave the country. This is very true and herein lies the evil of a five-years' tenure for the Viceroyalty. After all these days just as Lord Minto has come to understand the trend of the Indian's disposition, he will have to retire in six months' time. The new Viceroy will have to learn things anew. And by the time he will have really learnt what there is to learn, his term of office will probably be about over. Hence we feel that it is not possible for an English public man wholly unacquainted with India, to master India's political problems in five years' time sufficiently to govern independently.

To return. This circular letter makes it quite apparent that Lord Minto has come clearly to understand the Indian as he is. For has he not asked European officials to be sweet-spoken, amiable and courteous, to mix with the people, to learn what their inmost feelings and thoughts are, and to clear away mistaken ideas held by them relative to British rule? There can be no manner of doubt that the official who imparts such instructions has come to see the Indian as he really is, and to understand his inmost thoughts. We are bound to thank His Excellency in endless ways for having acquired this knowledge. For the possession of this knowledge by the disposer of our destinies will mean happiness both to us and to the ruling race. The Lieutenant-Governor's letter makes us infer in some measure that the Viceroy's

DAILY HITAVADI,
June 15th, 1910.

directions will be carried out. So that on the whole we may look forward to some amount of happiness.

As the Governor-General has in his letter spoken out frankly, we too on our part shall say what we have to say with equal frankness. Coming now to details, we find it written in one place—

"The Governor-General in Council believes that the seditious movement is in the main due to ignorance and misapprehension of the nature and consequences of British rule in India." Our ideas in this connexion are quite different however, being exactly the reverse. We believe this sedition not to be due only to ignorance, but to a sense of offended vanity and self-love on the part of many members of the English-educated section of the community. This sense is due to three causes—(1) impropriety of behaviour on the part of English officials and English leaders, (2) impropriety of language of the English-edited newspapers, and (3) the impropriety of shutting out to some extent the educated Indians from political rights and high offices of State. We Asiatics are very partial to the virtue of politeness—a hereditary virtue with us. Sweet words can persuade us even to the point of acceptance of servitude. But during the past 20 years, our English rulers have been mostly using harsh language towards us. First, Lord Dufferin mocked at us as a "microscopic minority," next during the agitation over the Consent Bill, Lord Lansdowne reproved us as barbarians and finally Lord Curzon called us liars and cheats. And the sayings of these big folk descending by stages ultimately end in foul abuse and kicks. When the sight of all this drove many out of patience, they overstepped the limitations of subjects and did things which they were not entitled to do.

A great deal of mischief has also been caused by the impropriety of the language of the English-edited papers. Journals like the *Pioneer* and the *Englishman* at one time began speaking in such terms of the Indian community as to bring to a head a sectional feeling between the two races. Thereupon some members of the Indian community, educated in English and wishful of imitating the English, took to indulging in abuse and displays of party-feeling on English lines. Originally this abuse was directed against particular newspaper writers; but ultimately it came to be applied to the English Government and the English nation generally. When the *Englishman* indulged in the coarsest and foulest abuse of Hindu widows, we want one better in abusing Europeans in return. Familiarity with this language of abuse from both sides came in time to pervert the taste of the people of this country, and it came to pass that a paper would not sell unless it was abusive. Thus it came about that many of us had to use language which came within the purview of the law. Thus a good number of us were brought to trouble simply by bad luck, without our being really seditious. Whereas the *Pioneer* and the *Englishman* which originally started this game of abuse, after having wrought endless mischief, are now posing as blameless creatures.

The seed of discontent was sown broadcast over the land, because educated Indians are not admitted to certain rights and high offices. The Governor-General-in-Council will pardon us, but we feel bound to say that the conduct of the Government of India during the past six or seven years has been of a kind to suggest reminiscences of "Shutting the stable door after the horse has been stolen." Messrs. K. G. Gupta and S. H. Bilgrami were appointed to the Council of India in London but after the proper time had passed. At the time such an appointment would have led to effusive exultation and to all-round illuminations—most of the officials would treat us only to words of indifference in regard to our claims. It was when the people were nigh mad with the agony of the Partition of Bengal that these appointments were made—that was why very few men in the land felt happy thereat. A similar feeling of indifference greeted the appointment of Mr. S. P. Sinha. The Reforms also came out of season and a good many were cut to the quick to see the way in which leaders of the educated classes were sought on various pretexts to be kept out of the new Councils. This very letter, had it come three years ago, would certainly have been more effective than now. The new Press Act and the coupling with it of the release of the deportees have been held by some to be like "Robbing Peter to pay Paul." There has never been any doubt as to the generosity, or benevolence of Government or of its wish to conciliate

public opinion. Only all such well-meant efforts have come too late and hence have been unproductive. Had Lord Minto recognised this basic truth, the tone of his letter would be different.

His Excellency holds that this seditious spirit is confined, with a few negligible exceptions, to the literate middle classes. It is not the expression of revolt against excessive taxation or oppressive laws. It may have some slight economic basis, but in the main it is an intellectual sentiment.

This is true in a large measure. We can support this diagnosis. But can His Excellency say why things should be like this? In the days of the Muslims, a Hindu on conversion into Islam had no longer to suffer the humiliations of being a subject, he came to be one of the ruling race. Under English regime a member of the subject race never ceases to be such, though he dons European attire and turns Christian,—hence a natural discontent. If opportunities are not afforded me of making use of what I lovingly learn from you, I feel naturally discontented: I lose caste and my chances of temporal and spiritual welfare for your sake, and yet you do not admit me into your ranks. I continue to be the black man, the heathen that I was. This is conduct which will naturally create heartfelt anguish in the minds of the ruled. Furthermore, you have granted us the right of political agitation, and yet would often refuse to accept our suggestions and listen to our prayers. Naturally therefore a feeling of indignation is created. The whole population of the country waited and appealed to Lord Curzon not to partition Bengal, but His Lordship declined to listen. As a result *swadeshi*, *swaraj*, rioting and trouble, bombs and revolvers all came into being. Modify the partition, keep the people pleased with sweet words and you will see all troubles disappear ere long. A victim of small-pox does not live if each one of his sores is separately treated. His blood must be purified and then the countless poeks will disappear of themselves.

Any way, we are greatly pleased at this circular letter and shall be more pleased to see it acted on. We again thank Lord Minto and Sir Edward Baker for these letters of theirs.

DAILY HITAVADI,
June 17th, 1910.

52. The *Daily Hitavadi* [Calcutta] of the 17th June thus criticises the letter recently issued by the Government of India for the suppression of sedition:—

"Two words."

We have two more things to say in connection with the circular letter issued by Lord Minto for the suppression of sedition in this country. We may repeat here that we approve of his orders, that we have unlimited praise for the honest motive that led him to issue such orders and that it is also our endeavour to see that they are easily carried into effect. But in the mind of a man, when confronted with a new thing, various whims rise; in our mind also many things are suggesting themselves, and we shall say everything openly as we should not keep any secret at this time when good feelings between the rulers and the ruled are about to be established. (1) If one wants the rose without the thorn, has such a foolish demand ever been satisfied? An interchange of ideas is going on between India and Europe. The Indian is being well taught in the English language, adopting English civilisation, is touring in Europe, is reading the works of Bain and Bentham, Mill and Spencer, Voltaire and Diderot and the like, and is conversant with socialism and communism. Can it be boastfully asserted that among those who wish to go mad after European ways, there may not altogether be some imbibing the spirit of anarchism and terrorism? Ideas both good and bad are coming from Europe; when the stream is flowing all will come. Under such circumstances, how will the Government allow the good to come in and shut out the evil? However, it is by no means possible to keep all men equally satisfied. Providence Himself is unable to keep men contented in all circumstances. Even the British Government in India do not say, nor do we, that they can give equal satisfaction to all subjects. This being the case, those who are discontented will surely take the bad from Europe.

There is another thing. The horse is no doubt a good animal, beautiful and useful, so long as it submits to the guidance of the reins. If it is a loose colt and is allowed to run about in the streets of Calcutta, many lives would be lost by its kicks. We shall then no longer say that the horse is a noble and useful animal. In the same way by creating the Universities, by introducing

English education, by teaching the standard works of Burke, Bentham, Mill and Milton, the English Government have turned the English-educated middle-class Indians into Arab or Waler horses. Along with this they were told that they were permitted to carry on political agitation, to judge of the merits and demerits of the Government, to criticise the acts of the Government officials and censure and blame them—that they had full liberty of speech and writing. Was this all? No, along with this, even a governor like Lord Carson said that we are citizens of the British Empire just in the same sense that the English are. With these ideas the English-educated middle-class Indian has for the last thirty years trampled upon society like the loose colt. No one on behalf of the Government has attempted to mount this horse and make it submit to the reins. The result is as might be expected. Now will this loose colt easily come within reach, if you want to take hold of it and put it under reins? Lord Minto is trying to catch hold of and tame this horse; that his attempt be attended with success is our hearty prayer. But we are led to think such attempt cannot be successful so easily. You can rather grow the papaya or the orange without the seed or the rose and the lotus without the thorn, but it is not possible, having permitted a man to go his own way afterwards to catch him and shape his conduct according to one's own mind. Government is engaged in solving a grave riddle, and it is the duty of every one of us to help the Government in the solution. But still we ask: Can such an impossibility take place? Can the tide of ideas be turned in this way?

(2) The way in, which the revolutionists and the nationalists have been defined and described in Lord Minto's letter, leads us to think that from beginning to end he blames nationalism and takes it to be an offence. If we are right in our surmise, we think Lord Minto's honest endeavour may fail upon this point. We believe that fifteen-annas of the English-educated middle class community do not regard nationalism as an offence. Theft, dacoity, murder, hurt and the secret use of the bomb and the revolver have been regarded as crimes on all hands. But the idea of *swaraj*, the accomplishment of the improvement of *swadashi*, the cult of devotion to one's country and nation, the preaching of self-government, the endeavour to make society autonomous, etc., are not regarded by many as sin or crime. For the present, many will remain silent for fear of the jail, and the love of life, but on the contrary many will not raise even their little fingers to aid in checking the spread of these ideas. The Indian knows very well to keep within the bounds of law, and at the present moment almost every one will be able to keep clear of the law and save himself. But the internal dirt will not be removed. Afterwards when there is a little slackening, these ideas may again crop up; will then the principle that "the rod is the remedy for the stupid," be again resorted to? Perhaps our rulers do not know that we do not know or understand the feelings and movements of the youths who are anarchists or who belong to the bomb gang. They work in such secrecy, are so firmly resolved, that outsiders are entirely in the dark about their conduct. There were so many cases, so many young men went to jail, were hanged, transported, but none of their relations had been able to get at the secret of their mind. The son goes regularly to the school or college; at fixed hours he takes his meals at the house, joins plays and amusements. The parents believe their sons are no doubt good and going on well. But they know nothing of what is going on internally, what change of feeling is taking place. If one day unexpectedly the son is detected in any act, their trance is broken and they are plunged in the ocean of grief. We know (a) the revolutionists do not bandy words with others, (b) do not open the secret of their mind to anybody, (c) set at naught the opinion and censure of the public, (d) and are deeply attached to their own ideas like Vedic commandments. Under such circumstances, can they be properly advised and brought back in the straight path? These who consider the leaders of the country stupid, who in their minds hate their parents taking them to be blind with affection, these who have made the preaching of the cult of revolution the only duty of their lives, there is no one possessing such power of reasoning and argument, neither in the society of the whites nor of the blacks whose bidding these young men will obey or whose arguments they will listen to with regard, or whose arguments can remove a single doubt from their minds. Hence we asked if it would be proper to punish parents

for the sins of these anarchists. We believe that in such a case the parents are not the least concerned or connected. We are led to think that if for the offence of these youths, their guardians are held guilty and punished, discontent will further increase. A smouldering fire (like the slow burning husk) will spread all over the country.

Many think that if Lord Minto's orders be acted upon, the educated community in the country must understand that nationalism is a crime, that nationalism and love for one's own nation are offences to be punished under the law. We do not know who make the educated middle-class Indian realise this nationalism or patriotism—all these are no doubt the fruits of English education and imitation of European civilisation. Learning in schools or colleges is bred in our bones, that civilisation has become as it were the support of our life. The sages of England are our teachers, the truths preached by them are to be obeyed by us like commandments of the Vedas—is it now possible for anyone to lay aside the knowledge acquired during a whole life? Since no one can do it and it cannot be done, we are led to say that this will give rise to trouble between the two parties. It would have been more discreet if the Governor-General, Lord Minto, had issued the letter after having fully solved this matter.

It is true that the white officials can on no account turn disloyal, because they are whites, foreigners, and because they can earn their livelihood by service owing to the existence of English rule in this country. It is very much to their interest to keep the British Empire established in this country. But they too are (lit. have a body of) flesh and blood; jealousy, revenge, neglect and hatred and similar propensities are always manifest in them. Surely everybody is not an incarnation of Jesus Christ. Every one of these knows that the English are the ruling race, are the paramount rulers of this country. By reason of this knowledge, understanding, will not a little feeling of neglect for the subject race rise in the minds of even some of them? This feeling of neglect and hatred is inevitable. In all countries in the world and at all times between the conqueror and the conquered there has remained alive this feeling of pride and arrogance on one side and the sense of humility and degradation on the other. Can these conflicting elements be removed by the strength of a letter of Lord Minto? It is not to be removed, it cannot be removed, hence we think Lord Minto has elaborately discussed this matter in his letter. Honest attempt—may it be successful—but as there is still left a doubt in our minds we have been compelled to say so many words.

Our last word is about the black officials of the Government. There is a suggestion in the letter of Lord Minto that it is possible discontent and sedition prevails among the black native officers of the Government. Because they are black, because they are natives of this country, therefore seditious feelings may arise in their minds. Hence Lord Minto seems to say in the language of the *Gita*—Devote your mind to me, be devoted to me, offer sacrifices only to me, salute me, otherwise your services will be dispensed with, you will be punished. Well and good. That man must be after my own mind whom I have engaged as a servant by giving handfuls of rupees monthly, whom there is no one else in this country able to keep as a servant by giving such a big salary. We repeat this is not unreasonable or improper. But will the people of the country attend to what these salaried officers say? Many will think that these men preach loyalty for the sake of their bellies (i.e., for the sake of bread). The glory and dignity that was associated with Government service in Indian society thirty years before is now no more. Hence we are constrained to say that the attempt to reduce sedition, with the help of Indian salaried officers, may be mostly a failure.

We will say for the hundredth time that this discontent is due to English education. And we shall also say again and again that this strange race-hatred is due to the loss of Hinduism. But what is the proper way to remove it, no one can say all at once. After all when our Governor-General Lord Minto has shown a way, it will be good for all of us to follow it.

53. The *Hitavadi* [Calcutta] of the 17th June writes:—

Suppression of sedition.

We are bound to say that we approve of the principle of the directions contained in the circular letter recently issued by Government *enent* sedition and Government servants.

We thank His Excellency for saying that Government wants more to remove sedition than to punish the seditionists. Had this principle been acted on earlier in the day, a good many people would have been spared a good deal of trouble and harassment. We shall be happy if at least in the future this principle is observed in practice. Though we cannot accept His Excellency's diagnosis of the malady of sedition as it now is, we can support his method of treatment generally. At the same time, more good will be done by high officials, members of the ruling race interesting themselves in this work of suppressing sedition than by any efforts in that direction which the humbler Indian officials may put forth. For let it not be forgotten that all this discontent, this feeling of mortification has been generated by the conduct of members of the ruling race. If *they* behave well with us, the people are sure to feel honoured and pleased. Another point: it is not just to visit on a father the wrong-doings of his son. High officials like Deputy Magistrates, etc., are so busy with their official duties that they do not find time to keep an eye on the conduct of their dependants. It would, therefore, be a gross injustice to dismiss a hard-working public servant for the follies of his son. More than this we cannot say now.

54. The *Bharat Mitra* [Calcutta] of the 18th June has a full translation of Sir H. Stuart's letter to the Bengal Government on the subject of the suppression of sedition. The paper offers its heartfelt thanks to the Lieutenant-Governor for the instructions issued to the officials on the same and has no doubt that peace would reign supreme in the country if the officials faithfully act up to those instructions.

SHARAD MITRA,
June 18th, 1910.

55. A contributor who signs himself as, "The old one," writes as follows to the *Daily Hitavadi* [Calcutta] of the 21st June *anent* the circular letter regarding sedition:—

DAILY HITAVADI,
June 21st, 1910.

It is perhaps well that one of the Anglo-Indian papers has published the letter, although it seems to have been meant to be confidential, for this will give the public an opportunity of knowing for themselves how kind-hearted and generous our Viceroy and Lieutenant-Governor are. Whenever an epidemic breaks out in a country it is confined to a certain class of people, and the same is the case with the epidemic of sedition which affects only the educated and half-educated middle-class people, and young men most of all. It did, of course, touch a few old men, who luckily recovered after a good deal of skilful doctoring. In some cases the victims of the epidemic happened to be persons whom the people were very fond of, and these persons were made to try a change of air some of them being sent to Burma, some to Oudh, some to the Punjab, and so forth. They have since been allowed to come home, but their doctors still keep a close eye on them for fear lest they develop the symptoms of their old complaint again. Many of them again have gone to France and England, and I hope that if they take proper care of their diet and mode of living they will be able to shake off the disease.

I am not a doctor myself, and so it is not proper for me to discuss such questions. Anyway, I fully support the action taken by the Viceroy as it is so like a Hindu. To the Hindu his sovereign and his religion are dearer than life itself. And the Viceroy has advised his officers to behave like Hindus.

I see that it is the teachers that the Viceroy's advice is in the main meant for; for, as regards other Government servants, they are bound by duty to discourage sedition. I would ask all teachers to take every possible care of their pupils and to act on the assumption that every one of them is liable to catch the infection of the sedition epidemic. I would even go farther and advise the teachers to presuppose that every young student has got the bacillus of sedition in his system. And since it is not possible for every ordinary teacher to be gifted with a natural microscope which will enable him to discover presence of the sedition bacillus in a boy's system, I would suggest that every school should have an officer of the Criminal Investigation Department among its teaching staff. This will, I am sure, succeed in stamping out sedition from India.

Lastly, it appears that the Viceroy's remarks are meant for Hindus, Musalmans being, I suppose, immune from the epidemic of sedition. Let me, therefore, advise every Hindu father or guardian to be always on the look-out, to see whether any of his sons or wards are affected by the malady. As soon as the symptoms of the disease begin to appear in a young boy he should be forthwith made over to the proper doctors who should be requested to remove the boy promptly.

DAINIK CHANDRIKA,
June 21st, 1910.

56. *Anent* the sedition circular, the *Dainik Chandrika* [Calcutta] of the 21st June observes:—

"The right way to put down sedition. The advice of the Government of India."

It is the duty of every Indian to do what he can to drive out sedition from the country. Many people have in their excessive zeal to serve their own country only done injury to it by encouraging sedition. Ever since the preachers of what may be called perverted patriotism began their work, we have been warning our countrymen against its mischievous consequences. The true patriot is bound to be loyal; a patriot who is not loyal to his rulers is an enemy to his country. In the present situation of India it is in every way desirable that she should remain under British rule.

NAYAK,
June 14th, 1910.

57. Referring to the appointment of Sir Charles Hardinge as the next Viceroy of India, the *Nayak* [Calcutta] of the 14th June writes:—

The Viceroy-elect of India.

After a good deal of cogitation Government has at last announced the name of Sir Charles Hardinge as the next Viceroy of India. We are glad at the selection, because Sir Charles belongs to a high family, a member of which once successfully filled the high office which has now been conferred on him. The proverb goes that one who is accustomed to a work is alone able to handle it; others only cut ridiculous figures when going to perform it. We do not like the idea of a poor man acting the part of a king or wearing a foppish dress. We are of opinion that none but a member of a high family is fit for this responsible post which is beset with difficulties and surrounded by various temptations.

Whoever may be our Viceroy, be he a man like Lord Bentinck, like Lord Dalhousie or like Lord Canning or like Lord Lytton or like Lord Ripon or even like Lord Curzon, there will be no change whatever in our condition. If a Viceroy administers the country with an iron hand we have no way but to suffer from it, and if he chooses to treat us very kindly we have no option but to submit to it. A strong administration, nevertheless, is preferable because under it we get accustomed to bear hardships. Under such a rule our manliness increases, and we have to devise means of self-defence. On the other hand, under a gentle rule we are spoiled with excessive love.

Though the hardship to which we are now subject may seem to be very painful and occasionally unbearable, yet this is the way to attain manliness. Is not an agreeable taste pleasant to one who is possessed with the sense of taste? The will of God will be fulfilled. There is no way to avoid it. We accord a hearty welcome to Sir Charles Hardinge on his appointment as the Viceroy, and we would have done so to Lord Kitchener if he were appointed to the post.

DAINIK CHANDRIKA,
June 14th, 1910.

58. After highly praising the Government at home for the appointment of Sir Charles Hardinge as Viceroy of India in succession to Lord Minto, the *Dainik Chandrika* [Calcutta] of the 14th June writes:—

We are pleased all the more at the appointment, because Sir Charles, who was a disciple of our late Emperor Edward VII of blessed memory who always loved peace, will be able to bring on peace to India which is full of unrest.

BANGABANDHU
June 15th, 1910.

59. The *Bangabandhu* [Calcutta] of the 15th June writes:—

The Viceroyalty of India.

The London correspondent of the *Statesman* has announced that Sir Charles Hardinge is to be our next Viceroy, but some of the famous newspapers of England mention the names of Lord Crewe and Mr. Lewis Harcourt. We are but poor people, we have no business to talk about this big matter, as we have not the right to appoint our own Viceroy. The truth is that whoever among Englishmen be fortunate enough to win the Indian Viceroyalty our condition will be all the same.

60. Referring to the appointment of Sir Charles Hardinge to the Viceroyalty of India, the *Sanjivani* [Calcutta] of the 16th June writes:—

The new Governor-General.

It is reported that Lord Kitchener, who tried to secure the post, being disappointed resigned his Mediterranean command. Many of the Anglo-Indian editors supported the claims of Lord Kitchener, but the united protest of the Indian press against his appointment has been fruitful.

It is reported in many of the newspapers that the duty of the Governor-General has for the last few years been to implicitly obey the orders of the Secretary of State for India—a very bad sign. It will be a matter of great regret if Sir Charles Hardinge, who, as the *Pioneer* has said, was so long a mere instrument of Government to carry out its intentions, considers himself a similar tool in the hands of the Secretary of State for India after taking charge of his new duties. But we have heard that Sir Charles is a man of firm resolution. He will never deviate, at the advice of any one, from what he will consider to be just. We like a man of this sort. India wants justice, she does not seek for favours. Favours are not the outcome of justice but they are the result of flattery and whims. It is a matter of pleasure to learn that Sir Charles will follow the path of truth.

61. Referring to the appointment of Sir Charles Hardinge to the Viceroyalty of India, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 16th June writes:—

The new Viceroy.

Sir Charles Hardinge is not known to the people of this country. He worked very ably at the Foreign Office and was a particular favourite of our late Emperor. If diplomacy be the principal qualification of a politician, Sir Charles is quite fit for his new post. Another of his qualifications is that he has thoroughly read Musalman literature. He has a particular liking for the Muhammadans also, but he must leave this behind when starting for India, because he who is to rule India must set aside his liking for any particular sect. We should not have been glad if Sir Charles had a liking for the Hindus, and there is no cause to be alarmed at his feeling towards the Muhammadans, because it is the duty of a Viceroy to put aside all feelings of partiality towards any particular sect. Besides he is a famous diplomat and his policy and movements will not be understood by the public so well as by his subordinate officers. The Hindus have therefore no cause of being disheartened. We shall always pray to God for the welfare of a Viceroy, whoever he may be, if we get only sympathy and justice from him and find that he has a desire to do good to the subject-people.

62. The *Nayak* [Calcutta] of the 16th June writes:—

Sir Charles Hardinge.

The *Pioneer* is not happy at the selection of Sir Charles Hardinge for the Viceroyalty and would prefer Field-Marshal His Royal Highness the Duke of Connaught for the office. We certainly should be glad to get His Royal Highness as a Viceroy. For who can be a better representative of the Sovereign than the son of a late Sovereign? To us Hindus, dignity of descent counts for more than anything else. We know that a lion's cub, however weak, never descends to the level of a jackal and also that a jackal, however powerful and strong, can never be a lion. There is no doubt that the selection of a member of the Royal family would have been a most pleasing choice.

One thing the *Pioneer* says about Sir Charles Hardinge, which, if true, must cause apprehension. Our contemporary says that Sir Charles is a weak man who will carry out the mandates of the Secretary of State in London without the slightest protest or objection. This is a quality, the possession of which may turn out to be an advantage or a disadvantage according to circumstances. We may, however, take heart in the thought that orders sent out from London are rarely mischievous ones. If Lord Curzon had obeyed Lord Middleton's orders *enent* the Partition, there would not have been all this unrest in the land. But of course acts of injustice have been occasionally done at behests from England, as in the case of the imposition of the cotton duties in order to please Manchester.

63. The *Darus Saltanat* [Calcutta] of the 17th June gives Lord Morley's reasons for not appointing Lord Kitchener to be the Viceroy of India and a brief account of the

The Viceroy-elect.

SANJIVANI,
June 16th, 1910.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
June 16th, 1910.

NAYAK,
June 16th, 1910.

DARUS SALTANAT,
June 17th, 1910.

life and services of Sir Charles Hardinge, the Viceroy-elect, concluding the same with the prayer that the period of the new Viceroy's rule may prove happy and prosperous for the Indian subjects.

SAMAY,
June 17th, 1910.

64. The *Samay* [Calcutta] of the 17th June says that Sir Charles Hardinge's selection to the Indian Viceroyalty will be fully approved of by the Musalman community because of his intimate knowledge of Musalman literature. The paper also hopes that he will rule India impartially and will earn the love and esteem of the people.

BIHAR BANDHU,
June 18th, 1910.

65. After giving a summary of the views of its contemporaries, both English and Indian, on the appointment of the new Viceroy, the *Bihar Bandhu* [Bankipore] of the 18th June says:—

Appointment of Sir Charles Hardinge.
While offering our congratulations to Sir Charles Hardinge on his appointment as Viceroy of India, we pray to God, although there is no hope, that he may have the strength to give peace and happiness to India like Lord Ripon who won the hearts of the Indian people by his matchless qualities and equitable actions.

BASUMATI,
June 18th, 1910.

66. The *Basumati* [Calcutta] of the 18th June approves of the appointment of Sir Charles Hardinge to the Indian Viceroyalty. The paper was always against the selection of a military man like Lord Kitchener for this high post which carries not a little responsibility with it. The administration of India is quite a different thing altogether from the administration of Canada or South Africa, and is indeed a task whose complexity is not to be mastered by every man. Sir Charles Hardinge has earned a name in the field of politics and has solved many an intricate problem regarding England's relations with the foreign Powers; and the *Basumati* thinks that if he proves to be as able an administrator as he is a tactful diplomat, Sir Charles' name will be written in the history of the world in letters of gold. The very fact that Sir Charles Hardinge used to be in attendance upon the late King-Emperor shows that he is a man of liberal and generous ideas and that he will be able to discharge with great credit the duties of the office he is about to take up. Some say, concludes the paper, that his long sojourn in Muhammadan countries has developed in Sir Charles Hardinge a partiality towards Musalmans. But he has no animosity against the Hindus, and so there is no cause of anxiety for anybody.

BANGAVASI,
June 18th, 1910.

67. Writing on the selection of Sir Charles Hardinge for the Indian Viceroyalty the *Bangavasi* [Calcutta] of the 18th June observes:—

"The Viceroy-elect."
The fire of anarchism, sedition and unrest which was burning in the Empire during the first part of Lord Minto's administration is now no more. But still there is a number of scaremongers who seem to be unwilling to believe that the country has resumed its normal condition of peace. These people think that India still requires to be ruled with a rod of iron and that the fittest person to wield this rod is Lord Kitchener. Our contemporary of the *Englishman* was all along in favour of Lord Kitchener. On the other hand, all level-headed men, who knew that sedition had been stamped out of India for ever, were greatly concerned when they heard of the rumour that Lord Kitchener might be our Viceroy. However, all fear is now at rest, and instead of Lord Kitchener, we are going to have Sir Charles Hardinge, who, in spite of what many people may say of him as being skilled in tortuous diplomacy, is not likely to be a bad ruler. We should think that Sir Charles would be a peace-loving, straight-forward Viceroy and that he would never be led off his feet by others. Of course, it is impossible to say now how he will discharge the onerous duties of the office he is about to step into. But this much can be said with confidence that a grandson of the chivalrous Lord Hardinge, who is so well known in India, will be a strong-minded and sympathetic ruler, who will be ever ready to advance the prosperity of this country by encouraging its arts and industries. He has earned fame in every office that he has filled—and he has occupied not a few posts of responsibility. As for ourselves, we are fatalists and would have welcomed anybody to the Viceroyalty, be he Lord Kitchener or Sir Charles Hardinge. What we want is good

Government and we earnestly pray that we may have it from Sir Charles Hardinge, though, however, we shall not hope much, for we know from experience that one is often disappointed when one hopes for too much.

68. The *Hindi Bangabasi* [Calcutta] of the 20th June in discussing the question of the appointment of a Viceroy to succeed Lord Minto incidentally notices the apprehension

The Viceroy-elect.

of a certain section of the community who still expected a revival of anarchism and therefore wanted the appointment of Lord Kitchener as the next Viceroy of India, but Lord Minto, the paper hopes, would be happy to leave the country, which he found so disturbed in the beginning and the middle part of his administration necessitating rigorous measures quite obnoxious to his peaceful nature, once more at rest and peaceful.

The paper would reserve judgment as to what sort of Governor Sir Charles Hardinge is likely to prove. There is, however, no doubt that Sir Charles comes of a noble family and his grandfather was Governor-General of India and it may be hoped the grandson will make Indians happy by his rule.

HINDI BANGABASI,
June 20th, 1910.

69. Referring to the resolution of His Honour the Lieutenant-Governor on the report on the enquiry into the Fire Brigade scandal at Nimtolla, Calcutta, the

The resolution of the Lieutenant-Governor on the report of the Fire Brigade enquiry.

Hindusthan [Calcutta] of the 15th June says that everybody will highly praise His Honour for his sense of duty and justice as well as for his good and impartial administration as shown in his order in this case.

HINDUSTHAN,
June 15th, 1910.

70. Referring to the Darmahatta fire scandal the *Tirhut Samachar* [Muzaffarpur] of the 16th June observes that Sir Edward has earned the esteem and admiration of the people by ordering a second enquiry and doing justice. Bengal should be proud to own such a just ruler.

The fire scandal

TIRHUT SAMACHAR,
June 16th, 1910.

71. The *Bir Bharat* [Calcutta] of the 19th June also thanks the Lieutenant-Governor for the inquiry and punishment of the culprits of the fire-brigade.

Ibid.

BIR BHARAT,
June 19th, 1910.

72. The *Hitvarta* [Calcutta] of the 16th June writes:—

"Courteous attitude."

Our Lieutenant-Governor Sir Edward Baker has only recently given remarkable evidence of his goodness and courtesy in two instances, and we are thankful to His Honour for the same. Although the first is not altogether above blame, the method of it is certainly praiseworthy.

HITVARTA,
June 16th, 1910.

The one is in connection with the enacting of certain plays at the Calcutta theatres. It was open to His Honour to stop the plays being staged by an executive order, but His Honour adopted a different course which is certainly commendable. It may also be mentioned here that Mr. Dundas, the Police Commissioner, has earned the golden opinions of the educated community by his polite manners, and his popularity is growing from day to day. We have said before that Indians are slaves of good treatment. If things are explained to them in a simple and sympathetic way there is no reason to believe that they would not be convinced. If Englishmen would trust the Indians and as rulers help them in their legitimate aspirations and not trample public opinion in carrying out the government of their country, the Indians would in return be glad to sacrifice their lives for them. Sir Edward Baker is wise, sympathetic and well-qualified as a ruler, hence he has been able to win over his subjects. He has also been able to remove the pain caused by their disgrace at the hands of Sir Andrew Fraser, the "friend of the police."

There are other instances of Sir Edward Baker's liberal and approved policy. It is His Honour who pleased and honoured the student community of Calcutta by inviting them to Belvedere. He has also issued a circular to the District and Divisional officers laying down instructions as to how they are to carry on the administration of their respective charges with a view to make the people satisfied with it. The broad spirit and liberality on which the Lieutenant-Governor's letter is based forms the real foundation of the British Empire in India. The policy followed by His Honour augurs well for the future.

The paper would suggest that a policy similar to that followed in the case of the owners of Calcutta theatres should be adopted in regard to the editors of English and vernacular newspapers conducted by the Indians. If the Government view of the present situation be explained to them, nothing but good would follow. But if, on the other hand, the native papers are always considered unworthy of notice and dubbed as seditious at the first opportunity even the most loyal papers become agitated. So, by winning over the native papers to its side, Government will be able to do things which it cannot do at present without difficulty.

The action of the Bengal Government in the Fire Brigade case is also another instance of a courteous policy. This is the first time that so much enquiry has been made in a case in which the misconduct of English officers was involved, with such universally satisfactory results. Sir Edward Baker has, by his action, struck a new path which hitherto lay quite unfrequented, and has earned our gratitude. The conversion of the *Englishman* to its present attitude may also be due to the charm of Sir Edward Baker's policy for the paper has not only not displayed its tiger nature for some time, but has become a little sympathetic towards the Indians. The paper congratulates the *Englishman* for pointing out that the judgment of the Bengal Government in the Fire Brigade case has erred on the side of leniency and is beside himself with joy to see it awakened to the truth, but tells that paper that the key to that judgment is the immunity granted to the witnesses in that case. If Government continues in its present policy of granting immunity to its subjects, many more secrets would see the light of day which are at present slowly eating into the roots of the British rule in India.

The article is concluded with thanks to the Hon'ble Babu Radha Charan Pal and Dr. Haridhan Dutt for their labours, as also the contemporaries of the paper for their approval of the Government order in the case.

BANGAVASI,
June 18th, 1910.

73. In the course of an article thanking His Honour the Lieutenant-Governor of Bengal for the resolution in connection with the Nimtola fire enquiry, the *Bangavasi*

Praise to Sir Edward Baker.

[Calcutta] of the 18th June says:—

Sir Edward Baker is being applauded all throughout the Province and the entire population of Bengal will ever remain grateful to His Honour for this act. We have had Commissions and enquiries before, but most of them have ended in a *fiasco*. We all know the result of the enquiry which was held in connection with the Beadon Square riots, and in fact many of us, in spite of being aware of the nobility of Sir Edward Baker's character, were afraid that the result of the Nimtola fire enquiry would not be much otherwise.

We are not in favour of very severe punishments whether inflicted on an Englishman or an Indian. However, we hope that those who have been punished in the present case will reform their character. We would also suggest that those officers of the Fire Brigade who did their duty faithfully during the raging of the fire should be rewarded.

BANGABANDHU,
June 15th, 1910.

74. Referring to a rumour about the creation of a post of Member for Education on the Executive Council of the Governor-General, the *Bangabandhu* [Calcutta] of the 15th June writes:—

A rumour about the creation of a post of Member for Education on the Viceroy's Executive Council.

The post of Director-General of Education which is now held by Mr. Orange was first created by Lord Curzon as if to display his wonderful and uncommon genius. It is not possible for an outsider to know how the duties performed by Mr. Orange were formerly done, or whether the Directors of Public Instruction of the different Provinces were then able to perform them properly or not. However, it is now reported that instead of a Director-General of Education a new post of Member for Education on the Viceroy's Executive Council is going to be created. Then Mr. Orange will relinquish his present post. If the Government is bent upon creating the new post, they may do so and fill it by a wise Indian gentleman like Dr. Gurnadas Banerjee or Dr. Ashutosh Mukerjee or Dr. Bhandarkar who has the reputation of being an expert bent on the furtherance of education and carrying out educational reforms. Otherwise, there seems no necessity of increasing the expenditure. But can the Government be so liberal, even in these good days of reforms, as to throw open the two portfolios, those of Law and Education, to Indians? Most probably this piece of advice will be a mere cry in the wilderness.

75. Referring to warnings given twice to the *Barisal Hitaishi* by the Government of Eastern Bengal and Assam under the new Act, the *Bangabandhu* [Calcutta] of the 15th June writes:—

Warnings to the *Barisal Hitaishi* by the Government of Eastern Bengal.

The Government of Eastern Bengal has done well, and it will be a matter of great pleasure if the Government of Western Bengal also first warns the newspapers in their jurisdiction before prosecuting them. The result of this course will be that an opportunity will be given to the conductors of many newspapers to conduct them well.

76. The *Bangabandhu* [Calcutta] of the 15th June has the following:—

Treatment of hydrophobia at the Pasteur Institute of Kasauli.

Considering that many people die annually from the effects of the bites of dogs and jackals, the Government has established the Pasteur Institute at Kasauli for the treatment of hydrophobia. But this is not all, because the vast majority of the people who are illiterate do not know anything about the Institute. Besides this, the Indians who have already an aversion to going to hospitals do not avail themselves of the opportunity of being treated at the Institute, on account of its distance. If it is not the intention of the Government to help the Europeans and a handful of educated Indians alone, they ought to establish a Pasteur Institute at Calcutta. When such a hospital has been established in Southern India, why should Bengal be without one? The Government should also take necessary steps to facilitate information about the Institute at Calcutta being spread among the illiterate mufassal people. They should also be provided from Government funds with expenses for going there for treatment, like the people who go to Kasauli. Besides these, the Government should also make arrangements for the destruction of dogs and jackals in the mufassal just as is done in Calcutta in the months of September and October when these animals are affected with hydrophobia. The removal of the cause of a fatal disease is more desirable than its treatment. If the Bengal Police be ordered to kill mad dogs and jackals, the lives of hundreds of people are sure to be saved.

77. The *Tirhut Samachar* [Muzaffarpur] of the 16th June hopes that

Free distribution of quinine.

Sir Edward Baker will order a free distribution of quinine during the outbreak of malaria in this province, which is the birth place of the disease, as the Government of the United Provinces has already decided to do.

78. Referring to the opinion of Sir Lancelot Hare on short terms of imprisonment, published in the Report on the Jail Administration of Eastern Bengal, the *Sanjivani* [Calcutta] of the 16th June writes:—

Sir Lancelot Hare on short terms of imprisonment.

The Lieutenant-Governor of Eastern Bengal is of opinion that the ends of justice will be sufficiently met if those who have to be punished lightly are either fined or whipped or bound down to keep the peace. Sir Lancelot Hare has made a very proper statement, but the punishment of whipping is a barbarous one, it ought to be abolished. It is better to let off those who are guilty of light offences with either small fines or by binding them down.

79. The *Hitavadi* [Calcutta] of the 17th June refers to a passage in the Government Resolution on the administration of prisons in Eastern Bengal and Assam in which

"A new order."

Sir L. Hare expresses a view against persons being sent to jail for very short terms and thereby subjected to the evils of bad company. His Honour prefers such short-term imprisonment to be replaced by whipping or fine. In commenting on this, the paper writes that His Honour means well, but it is likely that harm rather than good will be done by this order. Sir Charles Elliott, on one occasion, with the best of motives, held that Magistrates far too often let off accused simply to reduce their own work. The number of men let off by each Magistrate should therefore be taken into consideration when his turn for promotion came. All are aware how terribly mischievous the consequences of this order were. It is to be feared that Sir Lancelot Hare's orders will bring about similar mischief. Even as it is, in the New Province, many Magistrates are far too prone to visit light offences with severe punishments and it is but too probable that after this expression of opinion by His Honour, they will have a tendency unduly to enhance the terms,

BANGABANDHU,
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HITAVADI,
June 17th, 1910.

of imprisonment they award. It is to be hoped that Sir Lancelot will see to this.

BASUMATI,
June 18th, 1910.

80. Commenting on the Jail Administration Reports of Bengal and Eastern Bengal and Assam, the *Basumati* [Calcutta] of the 18th June takes exception to the excessive mortality

"Bengal Jails."

in the jails in both the Provinces, which, the paper says, is a great shame. The paper also thinks that Sir Lancelot Hare has not shown much wisdom in the advice His Honour has given to Judges and Magistrates regarding the way in which criminals are to be punished. His Honour would have petty offenders sentenced simply to whipping or fine, and all other offenders to heavy terms of imprisonment, so that their punishment might strike terror into the hearts of all intending wrong-doers. But the paper differs from His Honour's view and quotes from the Report of the Prison Committee of London as follows:—

"The hardened criminal bears the discipline without much trouble; others are brutalized by it; others suffer acutely and perhaps are permanently weakened by it in mind and body. What is a temporary inconvenience to the grown criminal, may be to lads and younger men a bitter disgrace from which they never recover to their dying day. * * * Old and young, good and bad men convicted of atrocious crimes, and those convicted of non-criminal offences are all to be found in the same prison."

It is for the reason mentioned in the above extract that the paper does not approve of long terms of imprisonment.

HITAVADI,
June 17th, 1910.

81. The *Hitavadi* [Calcutta] of the 17th June is very much pleased at the action of the Collector of Customs, Calcutta, in

"A Result of Swadeshi."

directing that henceforth all goods imported from abroad, bearing marks like "*Bande Mataram*," "*Swadeshi*," etc., which might create a doubt that they were home-made articles, should also bear marks to indicate their country of manufacture. It would have been better still, if, as the Collector originally intended, all goods bearing any marks whatsoever in Bengali letters were also required to be marked with the name of the country of their manufacture. Such a precaution is necessary, for many semi-illiterate Bengali purchasers take them to be Bengal-made, simply because there are Bengali writings on them. Any way, what the Collector has done deserves all praise.

BASUMATI,
June 18th, 1910.

82. The *Basumati* [Calcutta] of the 18th June writes:—

Spurious Swadeshi.

For some time past certain kinds of cloth have been imported into Calcutta bearing the mark "*Swadeshi*" or "*Bande Mataram*" written in some vernacular language such as Gujrathi, Marathi, or Hindi. Such cloths naturally lead people to think that they are made in India, though in fact they are not. For this reason the Collector of Customs issued a circular letter to all firms, which imports such cloths, asking them to have the countries, where these cloths were manufactured, indicated on them in the same language as that of the description. But somehow or other the Bengal Chamber of Commerce objected to this on the ground of the inconvenience which it would cause. We fail to see how it can possibly be inconvenient to indicate on cloths in a vernacular language the country where they are manufactured, and why the Chamber of Commerce is so much against the idea. Anyway, the Chamber has gained its point though, of course, it has said that cloths bearing marks such as "*Swadeshi*" or "*Bande Mataram*" should not be allowed to be imported into this country. We must, however, say that though the withdrawal of the circular by the Collector of Customs shows the extraordinary influence that the Chamber wields, the thing has not been quite straightforward. We request all pro-*swadeshi* men that before purchasing any article they should see whether the name of the manufacturer is mentioned on it.

DAILY HITAVADI,
June 17th, 1910.

83. The *Daily Hitavadi* [Calcutta] of the 17th June thanks Sir Lancelot

The appointment of Colonel Baba Jiban Singh as the Inspector-General of Jails in Eastern Bengal and Assam.

Hare for appointing Colonel Baba Jiban Singh, I.M.S., as the Inspector-General of Jails in Eastern Bengal and Assam, as up to this time no Indian has been appointed to such a post. It says that by this appointment Sir Lancelot has earned the gratitude of both the Sikhs and the Bengalis.

84. Referring to the appointment of Colonel Baba Jiban Singh, I.M.S. as the Inspector-General of Jails in the province of East Bengal and Assam, the *Marwari* [Calcutta] of the 17th June says that it is the first time that the post has been given to an Indian and offers thanks to the Government.

MARWARI,
June 17th, 1910.

An Indian Inspector-General of Jails.

85. The *Daily Hitavadi* [Calcutta] of the 17th June offers grateful thanks to Sir Edward Baker and the Finance Minister for appointing Mr. Upendra Lal Majumdar as the Officiating Accountant-General of Bengal, and prays that Mr. Majumdar may be confirmed in his new post.

DAILY HITAVADI,
June 17th, 1910.

The appointment of Mr. U. L. Majumdar as the Officiating Accountant-General of Bengal.

86. The *Dainik Chandrika* [Calcutta] of the 21st June thanks the Government for appointing Colonel Babu Jiwan Singh, I.M.S., as the Inspector-General of Prisons in Eastern Bengal and Assam; Mr. Upendra Lal Majumdar, M.A., as the Acting Accountant-General of Bengal; and Mr. Bhupendra Nath Mitra as the Assistant Secretary in the Finance Department, Government of India. The paper is also very glad to learn from the *Statesman* that Mr. K. G. Gupta will be appointed to the Imperial Executive Council.

DAINIK CHANDRIKA,
June 21st, 1910.

Indians in high Government post.

87. The *Daily Hitavadi* [Calcutta] of the 20th June says that the *Statesman* has come to know from a reliable source that the authorities have decided to appoint Mr. K. G. Gupta of the India Council as the permanent Revenue Member on the Viceroy's Council. The paper adds that it has been highly pleased to hear this news and the appointment of Mr. Gupta will be an example of the recognition and reward of real merit and qualification.

DAILY HITAVADI,
June 20th, 1910.

The appointment of Mr. K. G. Gupta as the Revenue Minister of Lord Minto.

88. *Anent* the recent action of the Secretary of State in formally refusing to grant to the Parsees separate elected representatives on the Legislature, the *Hitavadi* [Calcutta] of the 17th June remarks :—

HITAVADI,
June 17th, 1910.

The Parsees would not have dreamed of this separate representation had not this right been conceded to Musalmans.

89. The *Samay* [Calcutta] of the 17th June thanks the Lieutenant-Governor for ordering the release of the innocent coolies who were convicted in connection with the Naraingarh train-wrecking case, and anxiously awaits the result of the enquiry which, it understands, has been instituted into the matter.

SAMAY,
June 17th, 1910.

"The attempt to wreck the Lieutenant-Governor's train at Naraingarh."

90. The *Hitavadi* [Calcutta] of the 17th June writes that when the portfolio of Commerce and Industry was first created by Lord Curzon, it was suggested that an expert, not a member of the Indian Civil Service, should hold the office. The reasonableness of the suggestion was admitted by Lord Curzon, who nevertheless gave the post away to a Civilian (Sir J. P. Hewett) on the plea that no more competent man was available. Sir John Hewett was, of course, a most competent Minister of Commerce and Industry, but his Civilian successors have not all of them come up to his mark. At the present moment it is said that a Mr. Clark of the Board of Trade at home is to get the post, and at once the friends of the Civilians have set up an agitation against the selection for the Viceroy's Council of one who is, they say, only a humble clerk. But it does not seem that words like these will avail any more.

HITAVADI,
June 17th, 1910.

The portfolio of Commerce and Industry.

91. Referring to the recent Government notification regarding Indian visitors to England, the *Samay* [Calcutta] of the 17th June suggests that the granting of passports should be vested in District Board Members instead of in Magistrates who cannot be expected to have personal knowledge of every applicant for a passport, and so may in some cases refuse to grant it although the person may be a very respectable man.

SAMAY,
June 17th, 1910.

"Indians in foreign countries."

DARUS SALTANAT,
June 17th, 1910.

92. Referring to the Government orders on the subject of the passports, etc., to be secured by those intending to visit England or other foreign countries whether for pleasure or education, the *Darus Saltanat* [Calcutta] of the 17th June remarks that the system though good involves a good deal of trouble.

DAILY HITAVADI,
June 19th, 1910.

93. Referring to the letter of the Home Government calling for opinions on proposals for establishing a sanitarium for phthisis, the *Daily Hitavadi* [Calcutta] of the 19th June, while fully approving of the proposal, draws the attention of the Government to the prevalence of malaria. The letter in question, the paper says, mainly deals with the treatment of the disease and is altogether silent about any attempt at its prevention. But the establishment of such a sanitarium which must as a matter of course be on a hill-station will be of little value to the poor people of this country. The cost of travelling and the necessarily high charge for living in such a sanitarium will prevent the people of this country, who are mostly very poor, from resorting to it. For the above reasons, the paper thinks that before setting their hands to such a proposal the Government ought to find out the means of prevention. The Pasteur Institute of Kasauli is beyond the reach of the poor, and the same result will happen if a similar hospital be opened for phthisis patients.

DAINIK CHANDRIKA,
June 21st, 1910.

94. Referring to the capture of six Hindus by Frontier dacoits the *Dainik Chandrika* [Calcutta] of the 21st June says that Lord Curzon's object in creating the Frontier Province has not been fulfilled, and that the frontiers are still as bad as before. The paper also asks the Government to ransom the six Hindus, for their families are too poor to pay the heavy sums which the dacoits are demanding.

VI—MISCELLANEOUS.

ALPANCH,
June 10th, 1910.

95. Referring to the Maharaja of Darbhanga's proposal of starting an "All-India Hindu Association" with the help of Sir Guru Das Banerji and others on the lines of the "All-India Moslem League," and of advising all the Hindu Associations of India to form a branch of his association, the *Alpanch* [Bankipore] of the 10th June remarks that the Hindus are quite against the Muhammadans, and that the former do not like to see the latter prosper.

ALPANCH,
June 10th, 1910.

96. The *Alpanch* [Bankipur] of the 10th June quite agrees with the proposal of Maulana Qazamuddin Abdul Bari of Firingi Mahal, Lucknow, to construct a mosque at London in memory of His late Majesty, and to open the work at once with the sanction of King George V, and says it will be good if the Indian Muhammadans provide a tangible proof of their loyalty in London. The paper draws the attention of the leaders of the nation to this and to the necessity of opening a list of subscriptions at once.

TIRHUT SAMACHAR,
June 16th, 1910.

97. In an article under the heading noted in the margin, the *Tirhut Samachar* [Muzaffarpur] of the 16th June, after dwelling upon the deplorable condition of commerce and industry in India, the poverty of the people and the frequent visitations of famine, express the opinion that all the miseries will disappear if the Indians attain competence in commerce and industry. For the realization of this object the paper suggests that the memorial of the great King Edward should take the form of industrial and technical schools all over India which will not only keep alive the memory of our late King in every household, but will also be highly beneficial to the country and its people.

Provincial Committees should be formed, the paper adds, of leaders and well-wishers of the country in different provinces, with the object of devising means for establishing industrial and technical schools in various districts

in revered memory of our late Emperor; and it is to be hoped that the district officers will lend their co-operation in this beneficial scheme and all possible help will come from the Government too.

98. The *Hitvarta* [Calcutta] of the 16th June is enthusiastic in supporting the suggestion that His Majesty King George V should come over to India and be crowned here, but has no hope that the suggestion will be carried out. The Emperor of India, cannot come to India and the heir-apparent is yet a minor.

HITVARTA,
June 16th, 1910.

The Coronation of King George V.

99. The *24-Parganas Vartabaha* [Alipur] of the 21st June refers to an article in the *Standard* of London about the coronation of His Majesty in India as the Emperor of India and his accepting the royal crown of India in a grand Durbar like the last Durbar at Delhi, after the ceremony in London is over. The paper says that if this proposal is really carried into effect, it must be due to the merit acquired during their many births by the Indian subjects of His Majesty.

THE 24-PARGANAS
VARTABAHA,
June 21st, 1910.

100. Referring to the proposals of Sir Bampfylde Fuller contained in his letter published in the London *Spectator* about European officials freely mixing with the Indians, and learning their views, and also being trained in their vernacular, the *Alpanch* [Bankipore] of the 10th June says that this is not a new proposal. The distinction the rulers and the ruled cannot be removed so long as the officials do not consider India as their own country, instead of only a source of wealth, and the two races do not receive equal justice in a court of law. Not to speak of other officials, those of the Education Department are content with the knowledge of Hindi only and judge of the people from what they see of their menial servants. The paper promises to give its opinion about Training Colleges on some future occasion.

ALPANCH,
June 10th, 1910.

101. The *Hindusthan* [Calcutta] of the 15th June has an article headed "Fortune smiles in time." Fortune smiles (lit. favours) in time, in which, after referring to the condition of Ireland and comparing it with that of India, it says:—

HINDUSTHAN,
June 15th, 1910.

The people of Ireland have now what seemed utterly beyond their reach 25 years ago. They have practically got autonomy in every department —

In time the clouds burst into rain

In time smiles Fortune !

Patience yields good fruits. So long as unruliness (violence) reigned in Ireland her path of happiness remained impossible for her. That unruliness is now gone; the unruly *Sinn Fein* has been discarded by society. The home policy is being conducted by sober nationalists, and Ireland's fortune has smiled.

The fortune of India will also smile in time through patience and self-restraint. Even now she has been somewhat kind. The path of happiness that appears through the reform of the Legislative Councils will be gradually cleared. The sober Moderates of India will get their opportunity just in the same proportion as the Extremists grow weak.

In one word, what has happened in Ireland will also happen in India. Even now India's fortune is being pleased by little and little; she will be further pleased in time.

Fortune smiles in time. This saying of the great is (true) like the text of the Vedas. This truth has at no time and at no place failed; in India also it will not fail.

102. The *Bangabandhu* [Calcutta] of the 15th June has the following:—

BANGABANDHU,
June 15th, 1910.

Free and compulsory Primary education.

Though the British Government have not accepted the good and beneficial proposal of introducing free and compulsory Primary education in India, they have certainly information about its introduction in many of the Native States. The system was introduced in the Sangli State in South Maharashtra a few years ago and it is in vogue in the small States in the Chhatisgarh Division of the Central Provinces. It is possible for these minor princes, who have great love for their subjects, to illuminate their minds and to expand their ideas by liberally introducing free Primary education among them according to their might, but shall we always have the occasion

to say to the people who dwell in the territories under the flag of the mighty and enlightened British Government, who are the masters of a property worth billions of money, "you will always remain in darkness"? Let us wait for a reply from the liberal-minded, rich, wise and learned Englishman.

HINDI BANGAVASI,
June 20th, 1910.

103. The *Hindi Bangavasi* [Calcutta] of the 20th June publishes a letter from one Gangadhar, Head-master, Vernacular Middle School, Narwar (Gwalior State), in which the writer finds fault with the system of primary education in the country which, being defective, is responsible for breeding seditious ideas in those who receive higher education later on. The writer concludes by asking Lord Minto to commemorate the new reign and leave a name behind him by introducing a reformed system of primary education in the country.

NAYAK,
June 17th, 1910.

104. Referring to the recent speech of Mr. Amir Ali in regard to free and compulsory education in India, the *Nayak* [Calcutta] of the 17th June says:—

Mr. Amir Ali has said wisely:—Compulsory education is not the will of God, nor the law of nature. If the spread of education is aimed at, the student should be taught in his own language and he should be given an indigenous and national education. If education were compulsory, could we get a Ramkrishna Paramhansa, or those in England get a Shakespeare?

BANKURA DARPAN,
June 16th, 1910.

105. Referring to the opinion expressed by the Right Hon'ble Mr. Amir Ali on compulsory Primary education in India in his presidential speech at a meeting of the Moslem League in London, the *Bankura Darpan* [Bankura] of the 16th June writes:—

We do not believe that the Indians will endorse the view expressed by Mr. Amir Ali on the subject of mass education in India. The Indian public want the Government to widely introduce primary education.

HITVARTA,
June 16th, 1910.

106. The *Hitvarta* [Calcutta] of the 16th June after recounting the three main features of the Right Hon'ble Mr. Amir Ali's scheme of educational reform, supports the first, viz., the preservation of the system of education prevailing here in pre British days. The paper insists that education was then much more widespread than now, for every village had its school. Then mere ability to read and write without anything to form character is no education at all. In those days the three higher castes received liberal education. Of course the *sudras* had no such education, but they were not utterly devoid of religious feelings. In a word, it is not a fact that there was no system of education in those days. On the other hand, education was not so difficult, highly expensive and unnatural as now.

So if the Government entrusts the Indians with the duty of educating themselves reserving to itself the right of supervision and advice, education would be much more widespread at a much less cost. The paper concludes with the details of its own scheme.

BANGABANDHU,
June 15th, 1910.

107. Referring to the subject of the treatment of Indians in the colonies, the *Bangabandhu* [Calcutta] of the 15th June writes:—

Nowhere in the Transvaal, Canada or Zanzibar are facilities afforded to the British Indian subject, of access or settlement. This would not have mattered much if the Colonists had not greatly oppressed and persecuted them, and if they had not been more heartless in their treatment since the agitation in India for stopping the insults and oppressions offered to the Indians in the colonies. As soon as the proposal of Mr. Gokhale drawing attention of the Government at home to the oppression of Indians in the Transvaal was passed unanimously by the Supreme Legislative Council of India, the Transvaal authorities deported hundreds of rich and respectable Indians, compelling them to leave behind their wailing helpless families. The other day sixty of the deported Indians reached Bombay, but such is their undaunted feeling of righteousness that they have started again for the Transvaal, preferring gaol to their unjust expulsion from the country. The Indians have been able to give proof of their new life and unity by collecting thousands of rupees for the support of the families of these deported countrymen of theirs, during their absence.

How long will the Indians have to suffer this sort of insult and oppression in spite of their being British subjects? Will not the bold and just Englishmen make real efforts to redress this grievance by doing justice to the unjustly persecuted people? There is no end to the sufferings of Indians in Canada and Zanzibar also. Have the wise British authorities still to learn that the hearts of the Indians are gradually being filled with the poison of discontent on account of their grievance not being redressed soon?

Surely that is not the case. But why is not the grievance redressed soon?

108. The *Bangabandhu* [Calcutta] of the 15th June publishes the following letter headed "The future of India" written by one Sudha Krishna Bagchi of Santipur:—

The future of India.

The sky of India's fortune to-day is overcast with dark clouds. Every friend of India ought to consider what will fall to her lot in the future. Every province of India is as it were, covered with a deep shadow of dejection.

Being under the terrible grip of famine, innumerable people are proceeding towards the temple of Death. Wealth, property and people in the country are being occasionally destroyed by heavy rains, want of rains, floods and earthquake. The necessary articles such as paddy, rice, wheat, oil, peas, etc., are gradually becoming dear for want of their production and excessive export. The bovine species is being continually destroyed by epidemics, knives of butchers and cow-eating tigers. The domestic animals, such as cows, are getting leaner and weaker day by day for want of grass which is due to continued want of rain. Another principal cause of scarcity of food for these animals is that the fields in every village which were set apart in former days for their grazing have almost disappeared through the action of the zamindars. In these days, the feeling of reverence for cows which characterised the Hindus of ancient times, and which inspired them to nurse and maintain these animals as mothers and goddesses, has disappeared. Neither the matter of a house nor the housewife any longer thinks it necessary to tend the cows with his or her own hands. As a result of Western education the house-holders no longer consider the killing of kine as a sin, its sure consequence being that the bovine species is about to disappear from the country. The production of milk, ghee and butter is also gradually decreasing. It is due to their enhanced price that the poor and middle class people can no longer afford to partake of those nourishing and life-lengthening articles of food, thus growing weaker every day.

A few years ago the people of this country knew not what plague was, but now the disease is always prevalent in the country. Formerly the diseases of small-pox and cholera would break out in the country only in the months of *Falgun* and *Chaitra*, but now they are prevalent throughout the whole year. Any mention of malaria is superfluous. Through its virulence the country is being depopulated. With the extension of railway lines in the country malaria is spreading more and more. It cannot be said whether there is any connection between railways and malaria. Whatever may be the cause of malaria, it is a sure fact that the country is being ruined in wealth and population.

After this a mention has to be made about the burden of taxation. Several taxes are imposed by the Government, such as the Road cess, Public Works cess, Income-tax, chaukidari tax, land revenue, etc. Who, except an actual sufferer, can know the extent of the sufferings of the poor and helpless subject people when they have to pay these taxes?

He, who can have the taxes assessed upon him reduced through the good fortunes of the previous birth, by showing sufficient reasons, by various efforts and through recommendation, must doubtlessly be a fortunate man; but the number of such fortunate people is very few. Then again the raiyats have to lose their all in satisfying the greed of the zamindars, talukdars and gantidars. Besides paying rent and Road and Public Works cesses, they have to pay various items, such as the dues of the Muharrir, *nazar*, *salami*, *mangan*, costs, *marcha*, interest, *parvani*, etc. Above all, the poor raiyats have to spend the whole of their property to satisfy the all-devouring terrible hunger of the blood-sucking usurers.

The whole of India is affected by water-scarcity. This scarcity is of two kinds:—

(1) The want of water for drinking and bathing purposes. This sort of scarcity in the country is increasing gradually. The District Boards and

BANGABANDHU
June 15th, 1910.

Municipalities make some effort every year to deal with this problem, and the Government also is not totally careless about the matter; but considering the rate at which this want of water is increasing annually, the Government as well as the Boards cannot be expected to remove it, unless they make four times the effort which they are now making.

(2) The places in Lower Bengal on the banks of the rivers Damodar and Ajay are flooded in the rainy season. In order to remove this trouble, embankments have been erected at some places through the efforts of the Government; but they are not sufficient.

We turn the attention of the readers to another direction. The Indians are losing the whole of their property in litigation. The number of law-suits is greatly increasing annually, and the Indians are gradually becoming fond of going to Court. The truth of our statement will be fully verified, if one looks at the enormous annual increase in the amount of revenue realised by the sale of Court-fee stamps; but we are not aware how many of our readers are so thoughtful and inquisitive. There is no knowing how many big families have become bankrupt through law-suits.

A look into the above mentioned topics leads one to become anxious for the future of India. Though it is difficult to ascertain what God has ordained for the Indians, yet it is easily imaginable that their future is shrouded by deep darkness, which cannot be pierced through. Both the rulers and the ruled ought to consider the means of making the country prosperous.

BANGABANDHU,
June 15th, 1910.

109. Referring to a rumour about the appointment of Mr. Justice Sharf-uddin to the Executive Council of Bengal, the *Bangabandhu* [Calcutta] of the 15th June writes:—

Rumoured appointment of Mr. Justice Sharf-uddin to the Executive Council of Bengal. It is not known how far the report is correct, but to tell the truth it is impossible to say that the Bengalis will be satisfied at this appointment. The reason of selecting a Muhammadan and not a wise, intelligent, well-known and well-educated Hindu to the post, may first be asked. By getting special electorates the happiness and prestige of the Muhammadans have sufficiently increased, but still the Government is not satisfied with showering favours on them. Has there been a dearth of qualified Hindus in Bengal, the province where their number is very great? It is a great mystery. Our second objection is that there are many Muhammadan gentlemen who are much superior to Mr. Justice Sharfuddin in wisdom and worth, and who would do glory to the post. We may ask, in that respect are Khan Bahadur Muhammad Yusuf, Nawab Shuja at Ali Beg and Khan Bahadur Abdul Jubbar, C.I.E., inferior to Mr. Justice Sharf-uddin? If a Muhammadan gentleman has at all to be appointed to the Executive Council of Bengal, we shall be happy to see Khan Bahadur Abdul Jubbar, who is an old, wise, just and good-charactered gentleman, appointed. Our third objection is due to the fact that the Government are always eager to appoint High Court Judges to high Executive posts. Is it proper to place before High Court Judges the dazzling picture of the hope of being appointed a member of the Board of Revenue is the Executive Council, while it is highly desirable that they should add lustre to the courts of justice by their thorough independence, keeping no connection whatever with the Executive Government? The public will judge whether it is the duty of the Government to maintain the independence of the Judges or not. The fact is that the Bengali Hindus will not be so much satisfied at the appointment of any one, as they would be if a Hindu leader like Babu Surendra Nath or Babu Sarada Charan be appointed.

DARUS SALTANAT,
June 17th, 1910.

110. Referring to the news given in the *Bengalee* that the Hon'ble Mr. Justice Sharf-uddin is to be appointed member of the Bengal Executive Council, and that the Hon'ble Maulvi Shams-ul Huda will succeed him in the Calcutta High Court, the *Darus Saltanat* [Calcutta] of the 17th June hopes that the news might prove to be true. There is nothing to be wondered at if these gentlemen get the appointments in view of the literary attainments and vast experience of both of them, and the paper is sure that this selection of the Imperial Government will be met with approval and thanks throughout India, since the Muhammadans had expressed their gratification at the appointment of the Hon'ble Mr. Sinha.

111. Referring to the statement made by the *Times* newspaper of London that the agitation against the Partition of Bengal has subsided and that the Bengalis no longer consider it as a grievance, the *Bangabandhu*

BANGABANDHU,
June 15th, 1910.

(Unwarranted) liberty of speech
of the *Times*.

[Calcutta] of the 15th June writes :—

We strongly protest against the statement made by the *Times* as totally false and erroneous and as the outcome not of a very good spirit. We can state in clear terms that the sign of the deep wound which was inflicted on the hearts of the Bengalis by partitioning their province, has not yet been effaced. But what can they do? How can the Bengalis say whether they have accepted partition or not in the face of the present repressive policy, when the Government of India are passing one gagging act after another, each succeeding act surpassing its predecessor in stringency, and when they are preventing the Bengalis from expressing their independent views and taking away their lawful and just rights by the quartering of punitive police forces at different places and by passing laws like the Seditious Meetings Act, the Act about inflammatory writings in newspapers, the Act about speedy trials, and the new Press Act? Have they now the right of convening meetings? If they express the truth in the columns of newspapers and from the platforms, the advisers of the Government like the *Times* will come down upon them as spreading sedition. Therefore, the Bengalis, as also all Indians, are silent. If this silence be interpreted by our intelligent contemporary of England as a sign of acceptance of Government measures by the Indians, we shall advise him to strongly bind a man hand and foot, to gag him with a piece of cloth and then to triumphantly declare that he does not protest and that he is quite happy in his present condition.

112. Criticising the *Times* and other English papers who are trying their best to make the British public believe that the agitation against the Partition has ceased, and that

BIR BHARAT,
June 19th, 1910.

A delusion.

the Bengalis have now been reconciled to it, the *Bir Bharat* [Calcutta] of the June observes that this idea is merely a delusion.

So long as the Bengalis have national self respect, so long as they claim to be counted among human beings, they will never cease to agitate against partition and will never accept it as a settled fact.

The external agitation might well be suppressed by repressive laws and and by force; but is it possible to suppress the mental agitation? Feelings and sentiments cannot be checked by force; and if these seem to have been checked, it must be a mere delusion.

The paper hopes that Lord Morley will not leave this dark blot on the the British rule in India unwashed.

113. Referring to Babu Sarada Charan Mittra's letter to the *Basumati* regarding the remarks made by him on the Partition of Bengal in the course of his speech at the prize-distribution at a certain school, the

DAILY HITAVADI,
June 21st, 1910.

"The Partition of Bengal and
Babu Sarada Charan."

Daily Hitavadi [Calcutta] of the 21st June writes :—

We are very pleased to find that Babu Sarada Charan has written his letter to a Bengali newspaper and in the Bengali language, a fact which shows that the pride of nationality is strong in him. We are, however, constrained to differ from him when he says that the relations between East and West Bengal were not as intimate before as they have been since the Partition. The thing is, the Kulin Brahmins of both the Provinces have always been closely connected with one another, especially as East Bengal had ever been the home of good Kulin Brahmins. Of late this intimacy has become rather less, thanks to the ideas inculcated by English education which tend to destroy the caste system.

It cannot be denied that during Moslem rule Bengal used to be divided into four parts, each with a Naib Nawab of its own. But this division did not succeed in breaking up the solidarity of the nation. But English education has almost done away with the good old state of things and the Western ideas which it has inculcated into the minds of the Bengalis have served to break through all distinctions of caste, and instead of the Brahmin, the Kayastha, etc., of old we have a new caste now, viz, the Babu. It is the Babus—the English educated Bengalis—who have most to fear from the Partition serving

as it is likely to do to break up the solidarity of this new caste. The Babus need fear nothing if they go back to the ancient ways of the Hindus, and if they do so they will find that the solidarity of the Bengali nation will not be affected even if Bengal is to be divided into a score of parts instead of only two. The mischief of the Partition will be that the people of East Bengal will become Anglicised just as their brethren of West Bengal have become by aping English habits and customs. And Sarada Babu would have done well to explain this to the boys of the school.

KALYANI,
June 15th, 1910.

114. The *Kalyani* [Magura] of the 15th June has an article on *swadeshi* and boycott, in which it traces the origin of the word "boycott." In the early eighties, the paper says, the Irish tenants, hard-pressed by the landlords, and finding no legal remedy, had recourse to a method by which the landlords and their agents were shut out from all social intercourse. Boycott was the name of such an agent and he was practically excommunicated. Thus the word "boycott" came to have its present meaning. The paper then says that *swadeshi* is sanctioned by all religions and shastras and that social control in the matter of boycott and *swadeshi* cannot be regarded as opposed to justice and law. The real meaning of *swadeshi* is the regeneration of one's own country and co-operation among fellow-countrymen. No country has ever been able to rise without the improvement of its education, arts, commerce and agriculture. And to effect this, there is no other means than the shutting out of foreign goods and resisting foreign trade. Especially, in the case of a conquered country and a subject people, it is impossible to develop the spirit of *swadeshi* and introduce indigenous goods without having recourse to boycott, and hence boycott has become indispensably necessary.

HITVARTA,
June 16th, 1910.

115. Woe befall these 'new Reforms'! It has affected many, many a fool has been carried to the seventh (heaven), many an unfit one has been declared fit and *vice versa*. It is said that the people are satisfied with the reforms, but it is altogether untrue. It has pleased only those who have got more privileges than they deserved. As for others, go and ask the Parsis who have not yet recovered from Lord Morley's slap.

HITVARTA,
June 16th, 1910.

116. Referring to the request of the Brussels Cotton Committee to the India Government to take measures towards growing cotton of a superior quality in this country, the *Hitvarta* [Calcutta] of the 16th expects improvement in the quality of cotton grown in India, but fears lest the cultivation should pass into the hands of foreigners as has been the case with indigo, tea and jute.

HITVARTA,
June 16th, 1910.

117. The *Hitvarta* [Calcutta] of the 16th June quotes the following passage from the *Englishman* :—
The *Englishman* on the Siamese. "They have set out to ape the Japanese, to cherish aspirations of becoming a Military Power, to dispense with European tutelage, in a word to attempt to run before they have learnt to walk" and says "Well, let them run; what is that to you? If they aspire to run they will surely learn to walk soon. According to a well known English poet he who means to hit a tree should aim at the sky. Remember, truth is truth, and hence what is true for Europe cannot be otherwise for Asia."

BASUMATI,
June 18th, 1910.

118. The *Basumati* [Calcutta] of the 18th June writes :—
The *Englishman* and Siam. The recent awakening of Siam and her activities towards her own advancement seem to have caused a good deal of aching in the pious heart of our contemporary of Koila Ghat, the *Englishman*. Indeed the paper is very anxious for the fate of Europe's supremacy over Asia if all the Asiatic countries were to imitate Japan. As regards the Siamese our contemporary observes :—

"They have set out to ape the Japanese, to cherish aspirations of becoming a Military Power, to dispense with European tutelage; in a word, to attempt to run before they have learnt to walk." So then the *Englishman* would like Siam to remain for ever in the leading strings of Europe. We hope, however, that Siam's noble attempt to shape herself after the model of Japan will be crowned with success.

119. The more one looks at the conduct of the Government of South Africa, the darker, says the *Hitvarta* [Calcutta] of the 16th June, it appears. When South Africa was

HITVARTA,
June 16th, 1910.

Now is the opportunity. full of jungles and wild animals and when the African labourer even turned away from the task, these "hated and mean" blacks of India cut the jungles and helped in founding towns; but when South Africa has become prosperous, those very Indians are being kicked out like dogs, and ship loads of them sent back to India. The mournful appeal of the thirty-three crores of the poor Indian subjects will, it is hoped, receive the attention of our new Emperor. Lord Minto has also now been armed with an effective weapon. Why does he hesitate to use it? Now is the opportunity.

120. The *Nayak* [Calcutta] of the 16th June cannot agree with the views held by the late Hon'ble Raja Digambar Mitter, and by the recent Drainage Committee for the Presidency Division as to water-logging of the soil being the prime cause of malaria:—

NAYAK,
June 16th, 1910.

(1) Thirty or 40 years ago, a most virulent epidemic of malaria broke out in the village of Ula, decimating almost the entire village. This place is far away from the Eastern Bengal State Railway line, and between the two flows the Churni river. There are and were no embankments in the neighbourhood of Ula standing in the way of free drainage.

(2) Malaria has been raging severely in Jessore and Khulna even before railways were started in those districts.

(3) Ghatal is a village which is enclosed on all sides by bunds, which is without any channel whereby the rainfall may be drained away. It was free from malaria 20 years ago.

(4) In the southern part of the district of 24-Parganas people live in huts built amidst marshes, and yet but few of them suffer from malaria.

(5) There are railways and embankments in Northern India as in Bengal, but the virulence of malaria is less there.

Our idea is that malaria is caused by the following:—

(1) Want of pure drinking-water. New tanks are not dug now-a-days, nor old tanks re-excavated. Even though tanks be not available, well-water might be drunk with advantage.

(2) Starvation or semi-starvation, due to want of means, leads to a weakening of the functions of the liver which furthers the development of malaria and fever.

(3) Use of adulterated edibles deranges the liver, and makes people susceptible to malarial poison.

(4) Use of coal in cooking-food. We do not mean that the use of coal as fuel poisons the food. What we mean is that with the use of coal as fuel, in preference to wood, trees have ceased to be felled, by which the neighbourhood of each home was opened out, and the air could circulate freely and the soil was exposed to sunlight.

(5) People have no longer the same exhilaration as before, because of official repression, high prices of edibles, growing luxury, etc. And uneasiness of the mind tells on the body.

(6) We have ceased to use a disinfectant and damp-proof material like cow-dung.

(7) We have given up orthodox Hindu ways like an early morning bath, which is a preventive of malaria.

Jungles should be cleared and holes filled up in order to prevent the breeding of mosquitoes. Save this no other anti-mosquito campaign is necessary.

121. The *Karmayogin* [Howrah] of the 17th June publishes a letter written by "a Sanyasi," in which the writer says that it is a shame and sorrow that

KARMAYOGIN,
June 17th, 1910.

the people are afraid to subscribe to the *Karmayogin* which aims at preaching the true Hindu religion, that fear has been the ruin of the country, and that it would no longer do to entertain such fear. The people would also bear in mind that the Bengali *Karmayogin* is not a sedition-monger, and is a different paper from the English *Karmayogin* which the Government says preaches sedition.

The writer then refers to the wave of *swadeshi*, and says it is a pity that a people with the average annual income of 15 to 18 rupees per head should give away 10 or 12 rupees to the foreign merchant. The leaders cried themselves hoarse for a few days, and a number of simple-minded youths have been ruined.

The writer then makes a survey of the condition of the country and says that wherever he casts his eyes, he sees the same cage, the same chains and the same bird. The writer pities the condition of the young men who instead of coming out as flames spreading the fire of revolution wherever they go, are seen weighed down with depression, with sunken eyes, with heads low, unable to stand erect and make their way. The writer then refers to the increase in the consumption of liquor and says: "Oh, the abundance of wealth in the country! The Government has opened the liquor-shop, and the people are making the best use of it. Whom should I blame?"

The writer then opines that the people have lost religion and knowledge and are rushing headlong to ruin and death.

The writer then concludes with a sneer at the contentment of a servant with a salary of Rs. 400 a month, at the feeling of pride indulged in by his mother or wife who forgets that the happiness and ease have been bought with the life-long servitude and at the expense of honour and dignity of her son or husband.

DARUS SALTANAT.
June 17th, 1910.

122. The *Darus Saltanat* [Calcutta] of the 17th June tries to remove the misimpression in the people which it attributes to ignorance and folly about the powers of the English monarch by enumerating them, and then adds that no one can deny that the King of England has power. The paper praises the constitution of England for having provided for the welfare of the people too, though all powers are vested in the King. This is the secret which has made England great and liberal throughout the world. There seems to be no fear for the downfall of the English power as long as the present constitution is maintained.

KARMAYOGIN.
June 17th, 1910.

123. The *Karmayogin* [Howrah] of the 17th June in its remarks column asks the question, 'What is our duty?' And has the following in answer:—

Our duty lies in the sound re-establishment of that which was, of that on which the society remained well-founded, of that education, that initiation which enabled the Hindus to be known as Aryans.

We have got to forget what we have learnt by the imitation of the West. We must forego wilfulness. We must accept what is good for the country and discard that which is harmful. What use in destroying that religion, the object of eternal worship in our country?

From the day love of religion has been weakened in this country, its degeneration has begun. Sea-voyage was prohibited to maintain the distance (difference) between the Aryan and the Non-Aryan, between the Hindu and the *Mlechha*. Wilfulness is not a qualification of a man—it is not to be practised by the Aryan. It is of the demon, and is practised by the Non-Aryan.

HITAVADI,
June 17th, 1910.

124. Referring to the new restrictions imposed on would-be Indian Barristers, the *Hitavadi* [Calcutta] of the 17th June remarks:—

Good is meant of course, but we believe that the rules will practically prove to be a severe hardship on many. For zilla Magistrates mostly know but few of the inhabitants of the district and mix with fewer. And without a pretty close acquaintance, they will not be able to grant certificates such as are required. Government should consider the question.

KARMAYOGIN.
June 17th, 1910.

125. The *Karmayogin* [Howrah] of the 17th June has an article headed 'The present era of Karma (work),' in which the writer makes an appeal to the labouring

classes, and exhorts them to unite and assert their rights and secure their proper place in the social scale. The paper says that it is the labour of these poor men that has made golden Bengal and golden India, that the labouring classes should not forget that the rich are fattening upon the fruits of their labour, that they are being looked down upon as cast-off untouchables by the upper classes of society, while with the sweat of their brows they

are providing them with the necessities of life and subsistence. Their present deplorable condition is due to their own fault, their own ignorance. They do not realise that in them lies the strength that moves the world. They forget that in exchange for this life-long labour they only get the frowns of fortune. They are to toil and the rich are to enjoy. The wealth obtained by their hard labour in exchange for their life-blood only satisfies the luxury of the rich. The paper then urges the working classes to unite, to awake and rise, and embrace fortune whom in their ignorance they have so long neglected. The result of the feeling of aloofness, of the spirit of hatred for the lower classes, continues the paper, has been the disruption of the entire social fabric. The various castes have left off their respective duties. The Brahman has forsaken his religion. All communities are attempting to serve their own selfish ends. Disunion and disorganisation, jealousy and hatred prevail every where. They should remember that the different classes of society like different limbs of the same body need each other's help to keep it alive. They must co-operate and seeing that unity is strength must go hand in hand in the path of progress. The writer concludes by saying that the real blame for the downfall of society is to be laid at the door of the *Bhadrola* class, the educated community, whom the literate lower classes always follow, and their want of true manly education. They have found bread for their families in slavery and are only eager to perpetuate that slavery in their sons and grandsons instead of bringing them up in the school of self-help and independence.

126. Referring to the last sentence of the King's letter to the Princes and peoples of India, the *Star of India* [Arrah] of the 17th June observes that all the Indians should

The King's Message.

give their ready response to the earnest sympathy of the Sovereign for the well-being of India, and hopes that they will do accordingly, but at the same time, says the paper, the King should also do everything to help the faithful and loyal Indians who are the most helpless and poor of all the British subjects.

127. The *Bharat Mitra* [Calcutta] of the 18th June says that the order of the Government requiring Railway Companies to use Indian-made articles so far as available will

True duty of a ruler.

earn the heartfelt gratitude of the Indians for this is the true duty of a ruler.

128. Referring to the differences among the political parties of England; the *Bharat Mitra* [Calcutta] of the 18th June says that unfortunately party feeling, which is a con-

Political parties in India.

siderable obstacle to the administration of a country, is making its appearance in India also, for the continual demand of the Muhammadans for exclusive rights for their own community is creating a similar desire among the Hindu to form a separate party of their own.

129. The *Dainik Chandrika* [Calcutta] of the 18th June has an articles defending the deportations as having been justified by their consequences and strongly urging upon the people to take up a strictly moderate line in

A moderate line of criticism of Government urged.

criticising Government measures, in frank recognition of the good intentions which always actuate the high officials.

130. The *Bharat Mitra* [Calcutta] of the 18th June says that the Christian religion loses the respect and esteem of the Hindus by the behaviour of its Missionaries who, in order

Missionaries on Hindu religion.

to collect money in England, make misrepresentations and allegations against the Hindu religion. They can preach their religion, but have no business to hurl false accusations on the religion of others.

URIYA PAPERS.

131. Continuing its article on "sales for arrears of revenue," reported last week, the *Utkaldipika* [Cuttack] of the 11th

Revenue settlement in Orissa.

June cites long arrays of facts and figures, and adduces long chains of arguments to show that the rise in the price of staple food crops does not improve the position of the land-holders in Orissa to any appreciable extent, even assuming the aspect most favourable to them to be

STAR OF INDIA.
June 17th, 1910.

BHARAT MITRA.
June 17th, 1910.

BHARAT MITRA.
June 18th, 1910.

DAINIK CHANDRIKA.
June 18th, 1910.

BHARAT MITRA.
June 18th, 1910.

UTKALDIPIKA.
June 11th, 1910.

correct; and that the net income of an average recorded proprietor from all available sources, viz., rent collections, private lands and miscellaneous incomes, was only Rs. 36-14 at the time of the last settlement (1893) and is at present only Rs. 32-2, and that, if the paddy rent of *nijhas* lands be converted into money rent, this income is still reduced, i.e., it becomes Rs. 29 at the last settlement and Rs. 26 at present.

The writer also observes in passing that the taking out of the *nijhas* lands from the category of private lands and distributing them among the raiyats would deprive a particular class, viz., the landlords, of the best factor of their pitiable scanty means of subsistence, without any corresponding advantage to any other class. But the writer reserves the detailed discussion of this question and that of the introduction of the Bengal Tenancy Act into Orissa for a separate article.

UTKALDIPIKA,
June 11th, 1910.

132. The *Utkaldipika* [Cuttack] of the 11th June approves of the extension of the period of study required for preparing for the B. L. Examination from two years to three years.

The extension of the period of law study approved.

UTKALDIPIKA,
June 11th, 1910.

133. Referring to the acquittal of the printer of the *Navyabharat* Press in Calcutta, concerned in the *Analprabha* sedition case, for want of evidence, the *Utkaldipika* [Cuttack] of the 11th June observes that the conduct of those who had sent him up for trial and did not test the evidence, seems strange and that such is the result of a prosecution which is instituted in a hasty manner.

The *Analprabha* sedition case.

UTKALDIPIKA,
June 11th, 1910.

134. The *Utkaldipika* [Cuttack] of the 11th June states that Maulvi Abdus Samad, the Special Sub-Registrar of Cuttack, recently instituted a prosecution against the printer of the Cuttack Printing Company's Press for the absence of his name on four books printed at that press. But the just Magistrate of Cuttack discharged the printer according to a standing Government Circular, which provides that in the case of a registered Printing Company, simply the name of the Company without that of the printer would be sufficient. The writer observes that it is inexplicable how an officer of so long experience like Maulvi Abdus Samad acted in so hasty a manner, thereby causing unnecessary expense and harassment to innocent persons.

Maulvi Abdus Samad, Special Sub-Registrar of Cuttack, criticised.

UTKALDIPIKA,
June 11th, 1910.

135. The *Utkaldipika* [Cuttack] of the 11th June states that, though the Co-operative Credit Societies are good in themselves, yet, as the people of this country have not yet learnt to work jointly, they may run the risk of collapsing through the dishonesty and covetousness of selfish persons. The writer therefore suggests that Government should appoint competent Inspectors who will inspect and help the working of these societies without injuring their work even to the slightest extent by too much interference.

Co-operative Credit Societies in India.

UTKALDIPIKA,
June 11th, 1910.

136. The *Utkaldipika* [Cuttack] of the 11th June takes strong exception to the orders of the Collector of Cuttack at the last *Latbandi kist* for the realisation of penalty upon arrears of land revenue, which is expressly prohibited by Bengal Act 12 of 1841, and observes that if the enlightened Collector does such illegal acts, the zamindars cannot be found fault with for realising illegal fines. The writer is of opinion that the zamindars have been much impoverished, and that this impoverishment has been aggravated by the partial extension of the Bengal Tenancy Act to Orissa, and by the application of the sale law for permanently-settled estates to temporarily-settled estates, which necessitates a special tenancy law and a special sale law for Orissa. This impoverishment, together with the failure of the crops for the last two or three years, has been assigned as the cause of the delay in the payment of land revenue. But if the authorities are under the impression that in some cases the zamindars, after realising rents from the raiyats, lend the money so realised on interest or apply it to some profitable trade without paying the Government revenue, then in those cases enquiries should be instituted, which may reveal the real state of things and whereby a good means for preventing arrears of revenue may be found out at last. The estates of such deliberately delinquent zamindars ought to be sold.

Realisation of penalty upon arrears of land revenue objected to.

137. A correspondent of the *Utkaldipika* [Cuttack] of the 11th June from Jajpur signed as "Truth" complains that,

Active work in one of the Attestation Camps in Jajpur on the 20th May last complained of.

on the 20th May last, the day of universal mourning for the demise of the late lamented King-Emperor, active work was going on in one of the Attestation Camps pitched within the limits of the Jajpur Municipality and that this was owing to the excessively large amount of work which the Assistant Settlement Officers of the Orissa Revision Settlement have to do. The writer concludes with this question: "Is there nobody to see to these and set things rights?"

UTKALDIPIKA,
June 11th, 1910.

138. Referring to the Tezpur embezzlement case, in which Mohini Majumdar, Head-clerk of the Civil Surgeon's office at Tezpur, and Lukiram Sarkia, were charged with

Tezpur embezzlement case.

having embezzled a sum of Rs. 40-8, which was the salary of two vaccinators for a certain month, but were acquitted by the Sessions Judge of that place for want of evidence, the *Samvad Vahika* [Balasore] of the 9th June observes that the police is solely responsible for incriminating the innocent persons and causing loss and trouble to them, and requests Government to compensate them for their loss and to punish those who made them suffer their loss.

SAMVAD VAHIKA,
June 9th, 1910.

139. The Cuttack correspondent of the *Utkalbarta* [Calcutta] of the 11th June states that the Uriyas are thanking the Lieutenant-Governor of Bengal for sanctioning the opening of a History class in the Ravenshaw

The Lieutenant-Governor of Bengal thanked.

College, Cuttack, which will undoubtedly do good to Uriya students.

UTKALBARTA,
June 11th, 1910.

140. The Cuttack correspondent of the *Utkalbarta* [Calcutta] of the 11th June states that Mr. Birley, the Collector of Cuttack,

Mr. Birley, the Collector of Cuttack, an able kind and popular officer.

is growing in popularity every day; that he himself hears the complaints of all, rich and poor alike, that during his tours in the interiors of the district he carefully scrutinises the condition of the zamindars as well as the tenants, both of whom believe him to be a kind and able officer. The writer observes that the glory of the British Government is augmented by such officers.

UTKALBARTA,
June 11th, 1910.

141. The *Sambalpur Hitaishini* [Bamra] of the 4th June publishes a Uriya translation of His Majesty the King-Emperor George V's Message to the Princes and peoples of India and with special reference to His Majesty's

His Majesty's Message appreciated.

benignant promise, just after his accession to the Throne, that earnest sympathy with the well-being of India must ever be the inspiration of His Majesty's rule, observes that such an assurance has thrilled the Indians with joy.

SAMBALPUR
HITAISHINI,
June 4th, 1910.

142. The *Utkaldipika* [Cuttack] of the 11th June publishes in Uriya the substance of His Most Gracious Majesty's Message to the Princes and peoples of India, and observes

UTKALDIPIKA,
June 11th, 1910.

that it is a matter of no small good fortune to get such a sympathetic Emperor. After Lord Curzon's explaining away the memorable Proclamation of Queen Victoria, the Message of the late lamented Emperor Edward VII came as a message of consolation by way of confirmation of the said Proclamation. Then the most gracious message of the present Emperor just after his accession to the Throne has showered heavenly joy on His Majesty's Indian subjects, who will ever remain grateful to His Majesty, and with whom the editor sincerely joins. A part of this Message is also published in English in this paper.

143. The *Garjatbasini* [Talcher] of the 11th June speaks highly of His Majesty the King-Emperor's Message to the Princes and peoples of India, and suggests that a copy of

GARJATBASINI,
June 11th, 1910.

this Message should be kept in every household in India, and that a Uriya version of it ought to be printed.

144. The *Samvad Vahika* [Balasore] of the 9th June offers its heartfelt thanks to His Majesty King-Emperor George V

SAMVAD VAHIKA,
June 9th, 1910.

His Majesty King-Emperor George V thanked.

for granting remission of sentences to certain convicted prisoners in British India as an act of clemency just after his His Majesty's accession to the throne. The writer highly appreciates such kindness towards the poor prisoners, and hopes that India will attain great improvement in many directions during the *reign* of such a kind Emperor, whose fame has already spread far and wide, and quotes

the Uriya proverb "a basil plant diffuses its fragrance even when it has borne two leaves" in support of his statement.

URIYA AND
NAVASAMVAD,
June 8th, 1910.

145. The *Uriya and Navasamvad* [Balasore] of the 8th June publishes a small poem on the demise of His late Majesty, which gives vent to some loyal and tender sentiments towards Emperor Edward VII, and ends with the hope that His Majesty King-Emperor George V will keep his subjects happy and loyal.

146. Referring to the proposed appointment of His Royal Highness the Duke of Connaught, the uncle of His Majesty George V, as the Governor-General of Canada, the *Sambalpur Hitaishini* [Bamra] of the 11th June wishes that the loyal Indians would soon get some member of the Royal Family in their midst as their Viceroy.

SAMBALPUR
HITAISHINI,
June 11th, 1910.

The appointment of some member of the Royal Family as Viceroy of India wished for.

147. The *Utkaldipika* [Cuttack] of the 11th June states that about one hundred houses were destroyed by fire in Haripur in the Cuttack town last week, and that the Magistrate of Cuttack and the District Superintendent of Police, Cuttack, and others helped in extinguishing the fire.

UTKALDIPIKA,
June 11th, 1910.

Fire in the Cuttack town.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;
The 25th June, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 25th June 1910.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader of Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Panerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	...	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
*14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

II.—HOME ADMINISTRATION.

(a)—Police.

944. The *Telegraph* discusses a case reported from Dinajpur, in which a naib of the local Maharaja is alleged to have been wrongfully arrested on a charge of culpable homicide and detained in custody for a period of five months after a medical examination of the corpse had shown the charges brought against him to be of the most flimsy description. The upshot was that the prosecution was withdrawn after two witnesses only had been examined. "If this is not a serious matter affecting the liberties of the subject," says the journal, "we do not know what is."

A case of culpable homicide in Dinajpur.

TELEGRAPH,
18th June 1910.

(e)—Local Self-Government and Municipal Administration.

945. On behalf of the poorer rate-payers in Calcutta, the *Bengalee* protests against the proposed abolition of the 3rd class hackney-carriage.

Abolition of the 3rd class hackney-carriage.

BENGALÉE,
15th June 1910.

946. Commenting on offences connected with the adulteration of food, the *Bengalee* quotes seven recent cases in which the accused have been convicted and fined by the Municipal Magistrate. This species of offence, it is urged, is becoming so common that sentences of imprisonment are required to check it.

Adulteration of food.

BENGALÉE,
17th June 1910.

(f)—Questions affecting the land.

947. The *Amrita Bazar Patrika* is surprised that the United States should produce 40 bushels of rice per acre compared to 10 bushels in India. This must be due, it is suggested, to some improved methods of cultivation which the Indian Agricultural Department would do well to examine.

Rice cultivation in India and America.

AMRITA BAZAR
PATRIKA,
21st June 1910.

(h)—General.

948. The *Amrita Bazar Patrika* says that the public will consider the belated permission to hold the Tangail Conference as equivalent to an admission that the prohibition in the first instance was a mistake made in a moment of excitement.

949. Discussing the arrangements made by the United Provinces Government to distribute quinine free in the event of the appearance of malaria in epidemic form, the *Amrita Bazar Patrika* observes that quinine has been beneficial in certain cases of malarial fever and in others either useless or injurious. What is specially needed, it is urged, is an improvement in the drainage system of the country.

950. The *Bengalee* remarks that Government has the power to foster a spirit of co-operation between the rulers and the ruled by introducing District and Divisional Councils throughout the country to help the executive authorities with their advice. "These Councils," adds the journal, "will constitute a common meeting-ground, the centre of friendships that will do more than anything else that we can think of to allay the acerbities of race and establish that equality, among the subjects of the Crown in India, which has always been found to be the

A new era.

AMRITA BAZAR
PATRIKA,
15th June 1910.

AMRITA BAZAR
PATRIKA,
15th June 1910.

BENGALÉE,
15th June 1910.

strongest bulwark of Imperial rule. The Decentralization Commission recommended the establishment of these District and Divisional Councils. We look forward to their creation in the near future. Self-government is the cement of the Empire, the healer of all racial differences, the bulwark of a great and united Empire. Let self-government be conceded, by degrees if necessary, and we shall have in India the whole-hearted co-operation of the people in the task of administration."

BENGALÉE,
15th June 1910.

951. The *Bengalée* quotes the following from the Government letters on sedition:—"The first class consists of those who desire autonomy, but seek to obtain it by such

methods as passive resistance and the continual sapping of the foundations of loyalty by means of attacks in the press, on the platform, and on more private occasions." "What does autonomy mean," it is asked, "in the above passage?" The use of such a vague term may, it is feared, give rise to a deplorable misconception that the party of sedition includes the party pledged to political agitation on constitutional lines. As to the class of seditionists depicted as sympathising with violence while openly advocating only peaceful methods, the journal professes ignorance of its existence and apprehends that, with this pronouncement in view, some officers may be led to mistake every public-spirited man for a secret conspirator.

BENGALÉE,
16th June 1910.

952. Commenting on the Government letters on sedition, the *Bengalée* writes:—"We must protest strongly against the identification of 'Nationalism' with what the

Government call the 'seditious movement.' Nationalism is, indeed, a religion to many of the finest spirits in the country, just as it is the religion of most patriotic people in the civilised West."

HINDOO PATRIOT,
16th June 1910.

953. With reference to the Government letters on sedition, the *Hindoo Patriot* remarks:—"We express our deep thankfulness to the Government for this open declaration

of their noble intention, which will make people more steadfast in their devotion, more willing in their allegiance, and more fervent in their loyalty to the British Government."

AMRITA BAZAR
PATRIKA,
16th June 1910.

954. Referring to the Government letters on sedition, the *Amrita Bazar Patrika* writes:—"We thank the Government for the initiation of the policy of confidence and trust,

and for its desire to co-operate with the people for the better government of the country."

INDIAN NATION,
17th June 1910.

955. The *Hindoo Patriot* is of opinion that the Government of India's decision to hold public servants responsible for any disaffection on the part of their relatives will

cause much uneasiness. The secret and underhand methods of those who are tainted with seditious ideas render it impossible, it is urged, to supervise all their movements.

BENGALÉE,
17th June 1910.

956. The *Bengalée* remarks that nothing like a mechanical uniformity can be possible in the working of the suggestion made by

Government in its letters on sedition to the effect that teachers should inculcate "right views" into the minds of their pupils. "If in England there may exist honest difference of opinion in regard to so many subjects of the greatest importance between two such unquestionably honest and straightforward men as Mr. Asquith and Mr. Balfour," adds the journal, "why should not the same thing be possible in India? 'It is in the domain of history and economics,' we are told in the letter, 'that erroneous opinions are most frequently held.' And by way of illustration the letter tells us that lessons drawn from the history of the West are misapplied to the present circumstances of India. Here we are naturally reminded of the Fur Coat argument. Is that argument, then, henceforth to pass muster? The Government are welcome to their own opinion, but if they think that 'right views' of that particular kind will ever be acceptable to Indian students, they are entirely mistaken."

BENGALÉE,
17th June 1910.

957. The *Bengalée* commends the spirit of conciliation characterising the Government of India's letter on sedition, and

regrets that methods in keeping with that spirit were not adopted before recourse was had to repressive measures. While

applauding the motives and general principles of the letter, the journal is of opinion that some important aspects of the question have escaped consideration. "If there is discontent," says the writer, "it is due to conditions in the administrative and political situation of the country. The letter does not bear any trace of the recognition of this cardinal fact. We once again advocate the creation of District and Divisional Councils to help the executive authorities in the discharge of their important duties. The more frequent meeting of the local officials and the local leaders which these Councils will ensure, will strengthen local patriotism and loyalty and those relations of confidence between the Government and the people, so necessary for popular contentment and so indispensable to efficient administration. We further desire to express the hope that the measures of prevention which the circular letter enjoins will be followed by the repeal of the measures of repression, which will strengthen the operation of the preventive remedies and help forward the policy embodied in the circular letter."

958. The *Telegraph* comments on the Government letter on sedition as follows:—"It is marked by a calm, dispassionate review of the entire situation, in which, we believe, no one in his senses will find anything to disagree with."

TELEGRAPH,
18th June 1910.

959. The *Indian Nation* remarks that the Government letters on sedition have created a most wholesome impression even in the ranks of the malcontents. Commenting on the reasons of the general reluctance to help the police in the investigation of political offences, the journal adds:—"We may assure Government that the co-operation which it asks for will not be given by people till they are convinced of an improvement in the conduct of the police. In spite of many promises and attempts, that improvement has yet to be made; and we would suggest that the recommendation of the circular on this point may be followed up by such departmental action as will make it possible for the people to be the allies of the police in detecting anarchists and terrorists. The obligation of co-operation cannot rest on one party; and however much we may deplore it, the people who can help in the detection of political crime will studiously keep aloof till their co-operation is secured on conditions other than those which now obtain."

INDIAN NATION,
20th June 1910.

960. The *Indian Empire* says that the word "sedition" is of doubtful meaning and requires definition. "Let us put a concrete case or two," continues the journal. "Suppose we question the justice of making an inadequate allotment for education or sanitation while the military charges of the Government swallow an inordinate slice of the public revenues: would this be preaching sedition, if instead of playing on the sentiments, we quote facts and figures to show the justice of our own contention? Take another case. Suppose in a case of sensational significance between a white and a brown man, we find fault with the result or we question the severity of the sentence awarded: would it likewise be sedition? What, again, would be thought of our criticising the action and activity of the police in needless house-searches, arrests, etc., such as are painfully apparent from day to day? These are questions which we sincerely pray and believe would be fully answered by the authorities; for, it is on these answers that much of the success of the present judicious action of the Government must rest."

INDIAN EMPIRE,
21st June 1910.

961. Commenting on the appointment of Sir Charles Hardinge as Viceroy of India, the *Bengalee* points out that the conferment of such a high office by a Liberal Government on one who does not belong to the Liberal party illustrates the principle that excludes India from the pale of party politics.

BENGALÉE,
16th June 1910.

"While the rest of the Empire," says the journal, "is to be benefited by the advent of a Liberal Government, ready to apply the principles of Liberalism, India alone is to continue in the old groove, outside the range of the moving forces of progress which are identified with Liberalism. Is this a state of things which we can look on with complacency?"

962. The *Hindoo Patriot* thanks Sir Lancelot Hare for appointing Major Bawa Jewan Singh, an Indian gentleman, as Inspector-General of Jails, Eastern Bengal and Assam.

HINDOO PATRIOT,
16th June 1910.

TELEGRAPH,
18th June 1910.

963. The *Telegraph* is glad that Major Bawa Jewan Singh, I.M.S., has been appointed Inspector-General of Jails in Eastern Bengal and Assam. "Such appointments," the journal remarks, "help to remove the serious complaint that the children of the soil are generally excluded from the higher public appointments."

BENGALÉE,
16th June 1910.

964. Commenting on the recent Government letters on sedition, the *Bengalée* agrees that it is necessary to remove "ignorance and misapprehension of the nature and consequences of British rule in India," and says that no honest journalist would decline to publish official contradictions of incorrect statements appearing in his paper. But, it is objected, the Indian Press is not usually supplied with official news, as, for instance, in the case of the letters under discussion, which were forwarded to the *Englishman* alone for publication. "Did anybody really believe," it is asked, "that the Indian Press would not publish this letter if it were supplied to it?"

BENGALÉE,
17th June 1910.

965. Commenting on the observation made by Government in its letters on sedition that the theory that India is drained of her wealth by Great Britain is a mischievous one, the *Bengalée* says that this doctrine has been held by men of the most unimpeachable honesty, patriotism, and loyalty, and also by Englishmen who could have no interest in seeing British rule discredited. As there is an honest difference of opinion regarding this theory, it is not considered fair to expect all officers to convince everybody who believes in the drain theory that it is untrue or mischievous.

AMRITA BAZAR
PATRIKA,
20th June 1910.

966. The *Amrita Bazar Patrika* says that the suggestion of Mr. Oka, Secretary to the recently suppressed Telegaon Samarth Vidyalya, to the effect that no association should be condemned without an opportunity of explaining its conduct, is a perfectly reasonable one. If this principle is accepted, it is believed that much of the misunderstanding between the authorities and the people would be removed.

AMRITA BAZAR
PATRIKA,
21st June 1910.

967. The *Amrita Bazar Patrika* says that under orders passed by the Secretary of State in 1879 all appointments of Rs. 200 a month and upwards in most of the special departments were to be reserved for natives of the soil, and that disregard of that injunction has caused much discontent in India. The Engineering establishment of the Public Works Department is cited as an instance in point. In it there are employed, according to the journal, 917 Engineers in all, including only 153 Indians, most of whom, too, are mere assistants. In the Imperial Branch, it is alleged, only 10 per cent. of the officers are Indians and 87 out of 160 in the Provincial Branch, though the latter should properly be constituted of Indians alone.

INDIAN NATION,
21st June 1910.

968. The *Indian Nation* is surprised that the Government of Eastern Bengal and Assam, embarrassed as it is for want of funds, should have financed the prosecution of the two mukhtears who are accused of raising money on false pretences to defray the expenses of the Patuakhali District Conference.

VI.—MISCELLANEOUS.

BENGALÉE,
17th June 1910.

969. With reference to the Hindu demonstration in memory of the late King-Emperor, the *Bengalée* writes:—"The Hindu community have, by that demonstration, once more proved their deep sense of loyalty and their devoted attachment to the British connection; but yet they continue to be a disfavoured class. It is, we fear, their persistency in the agitation for their constitutional rights as British subjects which has made them unpopular among a certain class of officials. But they are both patriotic and loyal, and they will not give up the constitutional agitation for constitutional rights for fear of official disfavour."

970. The *Telegraph* writes:—"Our contemporary of the *Pioneer* attempts in season and out of season to prove that legal trickery and quibbling are special attributes of the Indian, particularly the Bengali lawyer. But it is curious to note that our contemporary of the *Pi* forgets that the word *chicanery* has in it the peculiar flavour of English Courts and legal procedure."

TELEGRAPH.
18th June 1910.

971. In discussing the view reported to have been expressed by Lord Minto that the Russo-Japanese war is, to a great extent, responsible for the present unrest in India, the *Telegraph* observes:—"We do not know whether the Russo-Japanese war had anything to do with the awakening of India, and if it had in any way contributed its quota to stimulate a desire in the Indian mind to have its share in the administration of the country, that desire has been to a certain extent satisfied by the introduction of the Reform Scheme."

TELEGRAPH.
18th June 1910.

972. The *Indian Nation* writes:—"Among the causes which have served to bring discredit on the Government of the country amongst the semi-educated and illiterate masses are the Bengali theatres. These places of amusement are the favourite resort of ne'er-do-weels and idlers, whose feelings are played upon by gross caricatures of English life and society and by misrepresentations of certain historical incidents connected with the establishment of British rule in India. Theatres play an important part in the national evolution of a people and are potent factors for good or evil. Unfortunately, Bengali theatres are for the most part a reflection in a more or less exaggerated form of the ugliness of Indian public life, when the plays are of a political or patriotic nature; and these are the plays which draw the biggest houses nowadays. Official promptitude in proscribing certain performances has had a salutary effect in so far as the public flouting of the administration of the country is concerned; but the heaven still works. The atmosphere of Bengali theatres is peculiarly calculated to warp the judgment of emotional youths whose mental wardrobe is of the scantiest; and the inspiration to violence, to disregard of parental authority, to the abandonment of studies, and to the formation of evil habits is derived not infrequently from the crude mouthings which pass for histrionic talent on the Bengali stage. This is a subtle danger which cannot be lost sight of in a scheme for the suppression of sedition, and a stricter censorship of the urban stage seems called for in the present situation. The trash that is provided for Bengali theatre-goers is usually a harmless though insipid pandering to vulgar propensities; but of late the trash has been mixed with poison to make a stronger and more popular mixture. It would be well for the public weal if such prescriptions were subjected to a rigorous scrutiny."

INDIAN NATION.
20th June 1910.

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